CHRISTIAN REGISTER
AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, FEBRUARY 6, 1836. NO. 756.---VOL. XV.—NO. 6.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

Sermons for the People.

NO. VIII.

APOLLOS OF ALEXANDRIA.

ACTS XVIII. 24. *A certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to Ephesus.*

This convert to Christianity, Apollos of Alexandria, is mentioned in the New Testament, four or five times; and he is uniformly mentioned with respect. He deserved that excellent character, which his fellow-christians gave him. He was mighty in the scriptures: that is, his knowledge of the Jewish writings, containing in the Old Testament, was extensive and profound. He was fervent in spirit: that is, his disposition was earnest and impassioned. His convictions were sincere and strong. The truths of the gospel, the glorious truths of God, Christ, the soul, and the soul's immortality,—do you think these truths lay powerless in his mind? that they bore the least resemblance to the lethargy or palsy of indifference? Oh no! they filled him with christian fervor and sympathy. They animated him to journey from region to region, from city to city, to proclaim the glad tidings of redemption from death. They inspired him with christian activity, they moved him to communicate to the world what imparted such a glow of spirit to himself.—And did he possess this power,—the power of breathing into others the emotion of his own heart, the full persuasion of his own mind? He did possess this power, for he was an eloquent man.

This Alexandrian had something besides information, zeal, and a persuasive address. It was something perhaps superior to them all: I mean christian docility, a teachable spirit, a willingness to receive higher and higher degrees of light. Although instructed in the doctrine of Jesus, he knew only the the baptism of John. He had now come to Ephesus; and entering a synagogue, he spake and taught the principles of Christianity with freedom and exactness,—with exactness, I mean, so far as he had himself become acquainted with them. Priscilla and Aquila, two Christians whom Paul had recently left at Ephesus, were providentially among the hearers of Apollos. Perceiving that his acquaintance with the new dispensation was imperfect, they took him to their place of abode, and there they explained to him the doctrines and requisitions of that faith more perfectly. He received their instructions with avidity and gratitude. Soon after, being disposed to go forward into Achaia, the brethren encouraged him to do so; and they wrote to the disciples there to receive him courteously. Having reached Corinth, the capital of the Grecian province Achaia, he contributed much to the improvement of the Corinthian Christians by his knowledge, his ardour, his eloquence. With great power, he pressed and confuted the Jews; and by proof from the Scriptures, having been of the Jewish faith himself, he publicly showed that Jesus was the Christ or Messiah.

The Acts of the Apostles, my friends, you esteem with me a most interesting portion of the Bible. None indeed, with the sole exception of the four gospels, none contains more conclusive evidences, or more beautiful details, of our holy faith, than this early history, this christian history of 29 years. What advantage then, may we derive this morning from this character of Apollos the Alexandrian? from his deep researches in revelation, his impassioned temper of mind, his powerful reasoning, his irresistible charm of persuasion?

1. The first advantage I shall specify, is this —*The unspeakable importance of the inspired volume.* Both to minister and people, the Bible is of indispensable moment.

Allow me to propose to you this inquiry: What benefit,—what christianizing of heart or life, do you think the Ephesians or Corinthians would have experienced, had Apollos failed to investigate the Scriptures? had he merely amused them with some abstract speculations of heathen philosophy? had he merely amused them with developements of Jewish fable? He might just as well have remained in Egypt; just as well might he have discussed ingenious theories there; just as well might he have entertained the schools of Alexandria with vain babblings, oppositions of science, falsely so called. Had Apollos pursued this course, he might have wiled away an hour of the idle, the frivolous, the listless, but never would he have convinced the gainsaying Jew,—never would he have silenced the sarcastic Greek; never would he have proved that Jesus was the great deliver from death; never would Paul have made the assertion,—'I planted, Apollos watered, but God gave the increase.'

My hearers, shall we, Christians of the nineteenth century, shall we, can we hope to communicate a permanent benefit,—can we hope to satisfy the soul hungering and thirsting after righteousness, unless we present the pure bread of life and the pure waters of salvation? Can we expect to save a soul from death by trite moral essays, by mere discussion without warmth, the trifling fancies of fashionable rhetoric, the miserable truisms and common-places of unfurnished heads and passionless hearts? Can we dream of arresting the indifferent, or of reclaiming the vicious, unless we preach the uncorrupted simplicity of God's messages to man? No: away with the glossy exterior of delusion; away with the hollowness of abstraction, the whited walls of human system! They disappoint and ruin the soul. Give me the pure word of revealed truth,—give me the holy Scriptures, able to make me wise unto salvation, through faith in Christ Jesus. Discuss in your divinity colleges, as much as you please, the metaphysical jargon of the age; let system after system rise into notoriety, let system after system sink in disgrace or oblivion;—there let them flutter their day, and there let them perish forever. Suffer them not to come abroad to deceive the nations,—to destroy the best hopes of humankind, to annihilate the holy influences of the gospel of God. Give me, I repeat,—give me the revealed will of the Eternal, in its purity and power; I bind the Bible to my heart; and the many inventions of man I send into everlasting banishment. With the author of the Messiah I would exclaim,

'The seas may waste, the skies in smoke decay,
Rocks fall to dust, and mountains melt away;
But fixed his word, his saving power remains:
God's realm forever lasts, his own Messiah reigns.'

2. The Bible, in the second place, you acknowledge to be all-important; but you ask me, 'Is the Bible sufficient?' I answer, if you conform to the requirements of the Bible, it is amply sufficient; but if you disregard those salutary commands of the Most High, you may just as well possess the Koran of the Mahometan, the Shaster or Veda of the Hindoo, or the sacred books of any people under heaven. If *unmindful* of revelation, you may have no Bible, or you may purchase a library containing 50 or 50,000 copies and still remain the same reprobate you were. The holy volume, unvisited, unopened, has no talisman to impart security; no charm to drive away the evil spirit; no mystic operation to make the angels of the Lord encamp around you. The good influence of the Bible,—how do you expect to obtain this influence? Believe me, this sacred influence must proceed from the sentiments examined; it must enter the understanding; it must descend into the heart, and flow out in the life. In one word, to derive advantage from the holy book, you must *experience* that it makes you HOLY. You must be drawn, by its cords of kind invitation, to your best good; and by its warnings, no less kind and paternal, you must be withdrawn from your worst enemy, sin,—sin against God, man, and yourself.

Within a recent period, my christian hearers, the American Bible Society has sent messengers to most of the states and towns of the Union,—perhaps to your own houses. These messengers they sent to ascertain this momentous fact, 'Whether here in a christian country you are in possession of the word of God.' Doubtless their intention was good. You say, perhaps, that even to suppose it possible for families to be destitute of the scriptures, is a satire, a libellous imputation upon the community. But the criminal alone, remember, the guilty alone need be troubled. To my knowledge, there never has been much deficiency in this region. Indeed, I think I may say, that in all the parishes I have visited in New England, I have never known a single family destitute of the word of life. I have seen Bibles, indeed, that were as old as the country; and others I have occasionally found, that *looked* as old as the art of printing. They seemed to have been passing from hand to hand for centuries; and more beautiful volumes, among all the elegancies and refinements of modern execution, I have never beheld. So venerable was their appearance, and so delightful were the associations of the blessed dead connected with them, that I was reminded of that fine expression of the Book itself, *the beauty of holiness.*

If however there are families among us destitute, destitute both of new copies and old, —I rejoice that their perishing necessity is made known, and that all deficiencies may be supplied. But to the southern and western states this liberality will be invaluable. May the blessing of God attend it. But,

3. Are we then safe and secure, in the third place, because the messengers of man find Bibles in abundance ornamenting their side-boards, gracing our book-shelves and bureaus? Are men safe and secure, because like Apollos of Alexandria they are even mighty in the Scriptures? Suppose that your Father in heaven, who bestowed this volume upon his lost world, —suppose that *He* should this week send a messenger to every family, and ascertain these two facts,—'How much you each one *read* of his holy book every seven days,' 'and how much you are each one *guided* by its divine principles;' what record would this angel carry back to heaven? My friends, Omniscience cannot be instructed: All your movements are now open to the all-seeing eye.

Here, my friends, are my apprehensions for the communities I address: not that your rooms and libraries have no light of inspired truth, but that you are ungrateful to Him, who gave you this illumination,—that you neglect both to observe and to follow this light of life. From this source originate my fears, and here lies your danger. I do not expect you to become mighty in the scriptures like Appollos, the Jew; —amid the innumerable cares, the indispensable pursuits, of life, this may be impossible. But still, had you that strong conviction of the efficacy of christian truth, had you that god-like fervour of spirit, which Apollos exemplified, you would often find your hands supporting a Bible, where now you find them folded across your bosom; often would your eyes be examining a revelation, which even angels love to contemplate, where now they are closed in the slumber of sloth and inactivity. Where you are now receiving or retailing the gossip of a town, or, wrapt in the miserable intrigues and manœuvrings of interested politicians, the victories and defeats of demagogues, you would be inquiring the import of this or that passage of eternal truth,—truth, by the embracing or disregard of which your whole being will be affected;—not the brief period of your probation alone, but that uncounted series of ages unfolding before you. Believe me, my hearers, you have the best encouragement for exertions: Only be fervent in spirit like Apollos; only use the discoveries of revelation you now possess, as he used the baptism of John; rest assured, that fuller and fuller discoveries of christian privilege will be communicated;—that, as Priscilla and Aquila taught Apollos the doctrine of christianity more perfectly, christian friends, your own awakened minds, and the mysterious impulse of the holy spirit, will aid you in the attainment of knowledge,—will aid you in accomplishing the work nearest every christians heart,—I mean the becoming more pure and pure as your perfect Exampler is pure.

My friends, the topic I wished to present to this morning, is before you. I have given you some sketches of the knowledge, zeal, and energy of Paul's fellow-laborer, Apollos, the Jew of Alexandria. I have mentioned the advantages you may derive from emulating his traits of character,—his attachment to the inspired volume, his glowing enthusiasm of soul, his indefatigable exertions in desseminating the gospel. I have alluded to the scrutiny, that has been recently made, and is now making in these United States, with regard to the sacred writings.

My apprehensions arise, as I have said, nor from your want of Bibles, but from your neglect to peruse them, and to exemplify the duties they enjoin. My fears arise, not from any disgrace you may suffer in relation to your deficiency of Bibles, but in regard to the records of another book,—I mean the book of remembrance,—that awful volume, which contains your evil and good, your abusing or embracing christian privileges, your slighting the communications of heaven, or making them your lights and conductors to immortal life.

The subject is before you; and its developements, I fear, are too applicable to all. Are we shocked, when we hear of thousands of families in our country, that never saw a Bible? Are we shocked, when we hear of ten times the number of thousands who have no Bible in their houses? What should be our feeling in regard to the many millions who seldom or never open the sacred volume! With what humiliation and alarm should we realize this number of souls, to whom it is precisely the same as unrevealed, invisible, and unknown! May the Almighty help us to know ourselves, to know our state, and to employ the means of improvement appointed by himself. Whether mighty in the scriptures like Apollos, or of the most humble attainments like the Ephesian twelve, who were uninformed even of the existence of a holy spirit, may we feel and discover that fervor of spirit, which shall evidence our sincerity, and sanctify our efforts, in the sight of God and our own consciences.

FOR THE REGISTER AND OBSERVER.

AN ELDERLY CLERGYMEN'S REMINISCENSES.

Chap. VI. *The Preparatory Lecture, how it began.—The Pedlar;—selling sermons—Mrs Mercer—Christmas eve?—Mr Leatherbee and how the Lecture ended.*

Among the objects which engaged my interest in the early part of my ministry, was the Preparatory Lecture. It lived, indeed, but a few years, as it seemed to me with but little any way remarkable either in its character or effects, and yet there was something curious in its commencement and its end. It happened, one autumn afternoon, that a couple of ladies of my Parish, both serious and devout women, and on that account as well as for many thoughtful kindnesses—such as the gift of a portion of the Christmas sausages or some of the early May butter—always welcome guests at the parsonage, came to gratify us with one of their really edifying no less than entertaining visits. As we sat enjoying in friendly conversation the mildness of the decaying reason, a pedlar, such as I had always seen pass, stole quietly from the street, altogether unobserved, and through the half-open door made his first appearance almost in the middle of the room. There was a degree of politeness and a graceful air—oftentimes, I have thought, nothing better than impudence in disguise, and yet in him it seemed to have been born with him and in a higher station than he now filled—while he carefully set down his pack; and as he laid aside his hat he displayed a forehead high and commanding, what remained of his hair silvery and slightly curling, and withal a head of uncommon proportion and beauty.

I was not often in the habit of indulging these travelling tempters, and, I may say from experience, not unfrequently consummate deceivers, even in entering the house, much less in the display of their goods. But the first, our present merchant had secured for himself, and the second my wife, somewhat prepossessed in his favor by his appearance, was more than usually earnest to secure for him; while of the good ladies, already named, instantly suggested to the other the facility with which they could now test, by comparison, the value of their last spun yarn. Of course, all measures, on my part, of a forbidding nature were laid under early prohibition. Nor am I quite sure that even under more favorable circumstances I should have been willing to dispense at once with his company. There was much both striking and captivating in the man.

A few moments brought us into the most familiar intercourse—the stranger in opening and recommending his articles, and the female department in making inquires after goods, which it was not his good fortune to have, or else expressing their astonishment, at what they deemed the exorbitant prices of those he had. For myself, I stood, for the most part, aside. A silent spectator of the course of the game. I thought there was something of finesse in the conduct of my wife and her companions, and it awakened my sympathy for the man; for they seemed curious only to inspect the contents of his packages without any disposition to reward him by the slightest purchase for his trouble; and yet with all this I wondered much at their overlooking an old-fashioned leather box, to my eye much resembling an ancient heir-loom which had descended through many generations, and towards which I confess, I so far shared in the common curiosity as to wish that the travelling merchant or his customers would long before this have made some advances. Accordingly taking sixpence from my pocket—the price of which it was valued, I purchased a horn-comb; and feeling a just confidence from the act of patronage I had shown him, slight as it was, at the same time expressing some satisfaction in the excellence of the article, I ventured upon asking what further he might have to offer us in the leathern box by his side? My wife dropped a shawl she had been some time examining and each of the others the articles they held, to take a peep at the new discovery. 'Leave my husband,' said my wife, 'to see all that's going; very little escapes his eye.' The compliment or the sarcasm, for it might pass for either, had distracted my attention for a moment from the pedlar, from whose face, as I turned back, I perceived the color just passing off. He was evidently a little disconcerted. He had not intended to open the box at least for us. However, with the same suavity of manner he had all along displayed, he drew a brass key from his pockets and applied it to the lock. He did not turn it in the ward, but rising up, 'I fear sir,' said he, 'that for you and the ladies there will be little attractive here. No wonder if you should happen to call it a second Pandora's box, full of all mortal ills: if so, I at least will confirm the application by declaring that blessed hope is at the bottom. It contains only a few manuscript sermons.'—And with that he proceeded to unlock the box.

'Sermons,' exclaimed both our visitors, 'sermons,' cried my wife in concert: 'a poor market place for written sermons at a minister's house.' 'Hush,' said I, lifting my finger; but the Pedlar's ears were open. 'Excuse me sir, I was not aware,—then they may perhaps meet your approval,' and he opened his box with alacrity and a smiling face.

For myself I was not ignorant that in England, among those of the church establishment, the sale and purchase of sermons was a matter of no very secret or rare occurrence. It had ever been rumored that White's celebrated Bampton Lectures were of rather illegitimate origin. To my wife and her companions the words had a strange sound. 'Sermons,' said my wife again, 'queer things to sell. Pray what can you want of them Mr Lee,' she continued, as I began to turn them over, 'surely you'd never preach them.'

It may be readily imagined that I had the exploring of the box alone. It contained at least an hundred sermons, all on practical subjects, written out in a style of penmanship of exquisite beauty. I wondered how they had fallen into the pedlar's hands, but that was presently explained. I resolved upon purchasing one, as a curiosity, and making a selection of the shortest, I was a little surprised on inquiry to find that the price was a dollar. 'But,' said I, 'this is very short, and you have already asked but the same sum for one twice as long.' 'Very true sir,' was his reply, 'but you perceive this is somewhat occasional;' and he pointed to the top, where it was written 'for a Sacramental or Preparatory Lecture.' 'They are not uncommon I find here.'

However, I purchased the discourse, if purchase it could be called, for having remained, as I urged him to do, to our evening meal, he would take nothing in return. I found him well stored with learning, of uncommon sagacity and good sense. He had been the rector of a church in England, and as he said in consequence of an unfounded prejudice, had been compelled to flee his native land. The sermons were his own; and that was the last I ever saw of their author.

But here was the corner stone of my Preparatory Lecture, for hardly had he left the house, before Mrs Vincent, one of the ladies already spoken of, inquired earnestly into the meaning of a Sacramental or Preparatory Lecture. I explained its purpose. 'And why,' said they both, 'should we not have one?' 'No reason in the world why we should not,' I replied, for I was more than half pleased with the idea myself, and so the next month by their exertions it was begun.

During ten years, after that, I preached month after month, to a score of females, not by any means all my church, and occasionally to Mr Dunster, Mr Allen and the Deacons besides. On the whole I had doubted often the wisdom of the Lecture, for it seemed founded on wrong views, and certainly its expediency, considering its poor attendance. But the following incident determined me to bring it to a close.

It so happened that on Christmas evening 17— I was returning from the widow Mercer's, where we had been invited to eat the Chrismas dinner. My wife she had kindly sent home in her Phaeton. I had taken with me the very sermon already alluded to, at Mrs Mercer's request, having a few days before incidently spoken to her of my manner of obtaining it. She had put a ten dollar note into my hand, as a Christmas present, on our leaving, and as I passed homewards by Mr Leatherbee's, the shoemaker's shop, it struck me that it would be a kind use to which to appropriate the gift by settling his yearly account.

Always friendly, Mr L. greeted me kindly as I entered the shop, while his apprentice, Nat, a youth of eighteen, rose and presented me his seat. He had evidently been weeping. Mr L. did not give me time to ask the cause. 'Nat, poor fellow, has been telling me, Parson,' how differently he remembers passing Christmas at home in Old England. They made joyful times of Christmas, those church folks, according to Nat's tell,'—and with that the youth sobbed aloud.

I did not wish to interrupt his grief. 'I have stopped,' said I, 'Mr Leatherbee, to settle our yearly account.' 'Very well, sir,—Nat,' hand Parson Lee's account—It 's among them, you know, you finished last night.' And following Nat I stepped up to a small fixture, appertaining to the shoemaker's shop, which passed for a desk; and now wishing, though the wish failed to turn the youth's thoughts, I said, as I cast my eyes at the account, 'you write a beautiful hand, if that be yours, Nat,' for I knew him by no other name. 'Decent, sir,' he replied, 'and yet I wish you could have seen my father's.'

While he was answering I had drawn from my pocket the sermon in order to reach my pocket book which had worked its way below it, and as I laid it upon the desk it fell upon he floor. The youth politely stooped to pick it up, and in replacing it, caught a glimpse, as he could hardly fail to do, of the discourse. 'Pardon me sir,' said he, and he rubbed his eyes, 'it must be so: it is indeed my Father's writing, is it not sir?' 'Not at all unlikely,' I replied, 'but was your Father a minister of the church of England, Nat?' 'The very same,' answered the youth, 'did you ever see him,—when was it sir?'

Mr Leatherbee, meanwhile, had risen, and lifting his spectacles to the top of his head, and thrusting his thin face forward, took a peep at the sermon still held fast in the youth's hands: —a peep just sufficient, as it appeared, to read the upper line, 'For a Sacramental or Preparatory Lecture,' and then retired to his bench.

In few words, I explained to the youth by what means, ten years before, the sermon had fallen into my hands. The boy, it seems, had wandered from his native land, after his Father's reverses, and had come to seeking his fortune where his Father had once been seeking his. I could do no less than give him the sermon if it were only for his filial affection.

I may seem to be wandering from the Preparatory Lecture. Not so. The fall of the sermon was connected closely with the discontinuance of the Lecture. I had paid Mr Leatherbee's bill, and was turning to leave, as he said, 'I have one word, Parson, to say, and the boy's sermon reminds me. Is this Preparatory Lecture of ours worth keeping up? I am not much Theological read, nor am I skilled by any means in ordinances—but I may say that this Lecture has never pleased me nor any of my neighbors.'

The manner of the man is not to be transcribed to paper, although that as well as his words I shall never forget. He dropped his lap-stone and hammer, with no very gentle motion, and rose up wiping the tobacco juice from his quivering lip, while he added, 'My wife is away to your Lecture and then to visiting after that, Parson, and Nat and I get no supper.'—So I perceived, whatever else he might urge, that some slight domestic broil might perhaps be at the bottom.

Mr Leatherbee threw aside one last after another, and tossed this piece of leather and that hither and thither without any object. He was evidently excited by his subject. I waited for the flame to go out, and then asked, 'Is there Mr L. any *serious* objection to the Lecture? Those who attend appear to be pleased. I hope they are edified also.' 'And if you held the Lecture, Mr Lee, every Friday instead of one in the month, I believe they'd be better pleased—and I can't say but as much edified. No, Parson, no. Why make preparation for an ordinance which is itself but a means of godliness? I've been man and boy sixty three years, forty of them a professor,—I wish my light had shined before men clearer,—but as far as my memory runs I've observed the holy Sabbath. That to my mind is enough—more than is generally improved. In your predecessor Dr ——'s day this thing was not known amongst us. Pardon me Parson, I speak respectfully, and doubtless you know best, but I count this Lecture a rag of the old Papal woman's robe.'

I do not remember precisely how I replied. I only remember that we parted in love,—that I reached the parsonage as the bell was ringing for nine, and that Mrs Lee was anxious to know what could have kept me so long and why it was I was so thoughtful. Also that the next Friday being a violent stormy day the Lecture was postponed. This proved the opening wedge. The inclemency of the season was a sufficient excuse for its further postponement, in the spring it was not thought best to renew it, and that was the last of the Preparatory Lecture.

REUBEN LEE.

LICENSE LAWS—NO VII.

To the Editor of the Boston Recorder:

In those counties in which the selling of ardent spirit, to be used as a drink, has not been licensed, and the number of crimes has been so surprisingly diminished, the course which has been taken, has been substantially that to which I adverted in my last letter, as one which might be safe, and which in its operation might cause the evils of the traffic in ardent spirit to a great extent, to be done away. They did not abandon all legislation, and trust only to public opinon to regulate the trade. But they caused the licensing part of the law to become inoperative, while the penal part remained, and was put in force. Were this to be done every where, especially were the licensing part of the law to be repealed, and the penal part to be made such as would remunerate the community for the losses, and compensate it for the evils which this traffic occasions, we might expect that it would gradually cease. Suppose, for instance, that the traffic should be stigmatized by statute as immoral; and that those who, in any town should pursue it, should be required to pay for the support of all the paupers which are made by it, and for the prosecution of all the crimes, and the expenses of all the sickness and injuries which should appear to be occasioned by it; is it not likely that a traffic so hazardous, and so destructive, would ere long cease? And when the community should once become accustomed to the unspeakable benefits of abstinence from this traffic, is it not likely that they would raise effectual barriers against its return?

And what would be more just, than that the men who have the profit of making paupers, should also have the burden of supporting them; and the men who multiply criminals should have to bear the expenses of their prosecution, and conviction, and punishment; and the men who cause sickness and death, as far as practicable remunerate the community for the evils which they thus bring upon it? As to the manner and the extent to which the community should be compensated, I would not pretend to say, but would only advert to what appears to be a correct principle of legislation on this subject; not that the mischief should in any way be licensed, but only that it should be prevented. And if in opposition to law, any individuals should continue to prosecute it, and thus injure the community, they should render to that community an adequate and just compensation. And there would be no danger in those cases but that the loss to those individuals would so far exceed their profits, and that it would as in other cases be found, 'that the way of the transgressors is hard.'

Another class of persons, however, who consider the traffic in ardent spirit as a nuisance, wish to have all statutes with regard to it repealed, under the idea that it might then be indicted at common law, and as a public nuisance be removed. Of this number was the late distinguished and excellent Judge Platt, of New York. 'The law which licenses the sale of ardent spirits,' he says, 'is an impediment to the Temperance Reformation. Whenever public opinion and the moral sense of our community shall be so far corrected and matured as to regard them in their true light, and when the public safety shall be thought to require it, dram-shops will be indictable at common law, as public nuisances.' Of the same opinion is that distinguished Jurist, the Hon. John Cotton Smith, of Connecticut. He says, 'Although public opinion in relation to this object may not be perfectly matured, I apprehend it is sufficiently so, to give effect to the remedial provisions of common law, whenever the licensing system shall be abolished. That there are principles in the common law of the land, precisely adapted to the case both of the distiller and the vender, and remedies commensurate with the evils which they occasion, is well known to every jurist. Show what is now rendered indisputable, the injurious effects of those trades upon life and health, and the common law stands prepared to administer at once the desired relief. I should rejoice to see, 1st, the licensing acts all repealed; and 2d, a fair experiment made of the strength of the common law as applicable to this case.'

The difficulty in such a case I should apprehend might be, that there might be too many on the jury of the makers or venders, or importers, or drinkers of ardent spirit; or persons who might rent buildings for the sale of it, or have in the continuance of the traffic some monied interest, or have some relatives or friends that are in that condition, to come to a correct decision on the subject. As personal interest so blinds a man that no one may testify in his own case, they might not conclude that to be a nuisance, which really is such, and which, instead of having been licensed, ought always to have been viewed and treated as such. There might also be another difficulty. The fact that the traffic has so long and so generally been legalized by statute, might increase, in view of many, the difficulty of indicting it at common law as a nuisance. At any rate, if the public mind is in such a state that it could and would be indicted and removed at common law, were there no statute, it could and would by a penal statute, without any licensing provision to it, as certainly and effectually be removed. All that is needful, is for the community generally to desire its discontinuance, and suitable measures can be taken by the diffusion of information, by a kind, persuasive moral influence, and by embodying the public willin the form of just laws to effect it.

J. EDWARDS,
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DECLINE OF POPERY.

The following remarks on the present state and prospects of Popery in different countries in Europe, are from the London Christian Observer for November.

Upon the continent of Europe we find Popery every where crippled; its civil power is nodding to its downfall: and even in Spain itself, one of its strongest fortresses, while Don Carlos is attempting for political purposes to concentrate its ancient energies, the Queen's ministers have secularized its revenues, abolished its monastic institutions, and left it an enfeebled victim, bleeding beneath the sword of the civil magistrate. Nay, in Ireland itself Popery is decidedly upon the decline; to testify which, we may adduce a most competent witness in Mr Nangle of Achill, who, in a recent letter to Dr M'Hale, says: 'In reference to the Bishop of London's statement concerning the increase of Protestantism in Ireland, I must testify, even at the hazard of again exciting your indignation, that it quite accords with my own experience. I have travelled much through this province; and, in every parish, I have found among the most exemplary of the Protestants a greater or less number of persons who had been educated in the Church of Rome, and lately abandoned its communion. Of ten individuals, who have from time to time assisted me in the spiritual work of this mission as readers or schoolmasters, eight were persons of this description; all (and some of them with large families) had come out from Popery. This sir, I think, looks like an increase of the Protestant religion in Ireland: and in the waning of that sacredness which once encircled the (Romish) priesthood—in the loud and almost universal complaints of their avarice and rapacity—in the growing disgust which recent displays of their arrogance and tyranny have engendered in the Roman Catholic aristocracy—in the bold and wide-spread testimony which one (Romish) priest has borne against the inovations in doctrine, and the monstrous impurities in practice, of his brethren—in the manly separation of other priests from the Roman church—and, as the result of all these combined causes, in the growing suspicion that Popery may be false, and that Protestantism may be true; and the growing persuasion that the Bible is the criterion by which the merits of conflicting opinions must be tried—in all these points I discover the germ of a still greater growth of Protestantism in this country.' In England, Roman Catholic chapels have sprung up rapidly, but we are far from thinking that they furnish a true test of the hold of Popery upon the public mind. They have risen under peculiar circumstances; but we do not believe that Popery will become deeply rooted in the soil; nay, it is even possible that this proximity to Protestantism will in the issue tend to subvert it. We have heard already the language which Dr Murray and Mr O'Connell feel it necessary to employ; and though this spirit of moderation, this recognition of Protestants as 'beloved fellow-Christians, should be only a weapon of policy, yet it may have a powerful effect upon the Roman Catholic laity, who have been kept together hitherto by being taught that theirs was the only Christian church, and that they ought to anathematize and labor to exterminate every trace

of Protestantism. When their priesthood are forced to descend from this high ground, and to break down the first barrier, the laity will be very apt to overleap the mound, and look abroad upon the world for themselves, and form their own conclusions.

CAUSES OF WAR.

Extract from Upham's Manual of Peace.

There is one aspect of this subject, which seems to demand a moment's further attention. It is a most melancholy truth, that the human race, with all their unspeakable interests, have been made the mere sport and playthings *of those in power*. It is not generally the case, that the nation itself, the great mass of the people, plunges into war by its own choice. It is the work of their rulers; sometimes from pure malignity and cruelty, but still more frequently from a cold and selfish indifference to every thing, except their own personal freaks, pleasures, and ambition. Machiavel has somewhere given an account of a dispute concerning the making of a pair of gloves, in which a certain royal personage was involved, which had the effect to change the aspect of affairs in all Europe. And an incident almost as trifling as this, the most trivial affair imaginable, one which in private life should not have been esteemed important enough to set two neighbors at variance, has often plunged nations in blood. That truly distinguished philosopher, Dugald Stewart, in giving an Account of those Principles in men which lead them to action, has some remarks to this effect, that the cruelties, which boys so frequently practise upon inferior animals, are not so much owing to a really malevolent disposition, as to their love of activity and the pleasure they take in the exercise of power. And does not this remark, as well as what we know of the ambition and of the malevolent tendencies of the human heart, suggest the explanation of a multitude of wars? Kings, and the other great rulers of mankind, kill their subjects, and set their subjects to killing each other, and bring upon them, directly and indirectly, the deepest poverty and wretchedness, not because they in all cases, or even generally, love to witness suffering for suffering's sake, but because they wish to have something to do, because they love to be in motion, because they take pleasure in activity and the exercise of power; in a word, because they think only of themselves and of their own personal gratifications and of nobody else.—There is a passage in Voltaire's History of Louis XV on this subject, worthy of some notice. Speaking of the war of 1756, in which the French nation had been engaged, he remarks "this nation lost, in the course of this unfortunate war, a great part of the flower of its youth, more than half the current money of the kingdom, its navy, commerce, and credit. It was believed, that it was very easy to have prevented all these misfortunes by giving up to the English a little piece of litigated ground towards Canada. But some ambitious persons, *to make themselves necessary and important*, plunged France into this fatal war. It was the same in the year 1741. The selfishness of two or three individuals is sufficient to desolate all Europe." The same writer informs us, that Louis XIV once gave orders for the entire laying waste and destruction of the whole Palatinate, a beautiful country in the heart of Europe. The blame of this inhuman transaction was atttempted to be thrown upon the Marquis de Louvois, one of his ministers. But Louis himself, whom history so incorrectly and unwisely styles the Great, was the criminal. "He signed the order, (says Voltaire,) at his palace of Versailles, *because he saw nothing in such a command except his power and the unhappy right of war.*"* And thus it is. Rulers little think, in the midst of their abundance gathered up from the spoils of the people, and surrounded in their palaces by the allurments of festivals and song, how many hearts of the poor, by such a mere dash of the pen, they have broken; how many peasants' cottages they have made forever desolate!

* Voltaire's Age of Louis XIV, Chap. 15.—See also Louis XV, Chap. 35.

CHARACTER OF MOSES.

[Extract from 'Sacred Memoirs.']

No man stands in a more conspicuous station, or is deserving of more praise than Moses. If we view him in public or in private life, there is something which excites our veneration, or interests or sympathies. The moment we behold him exposed to public view in his little ark of rushes, our sympathies are excited; and we follow him with intense interest, through a laborious life, and through scenes the most grand, astonishing and sublime, of which we can conceive. The long period of more than three thousand years, does not sensibly diminish the interest which we should feel in the life and mission of this distinguished lawgiver and prophet. We are amused with the life of Ulysses, or Plato, but there is nothing in their history which immediately concerns us. But it is not so with the life of Moses. His history is so interwoven with divine revelation, and his dispensation is so immediately connected with the gospel, that every believer in a God, every lover of the Lord Jesus, every friend to piety and virtue, feels a kind of sacred veneration for this ancient servant of God, and a disposition to obey his holy requirements.

But it is my purpose to speak more particularly of his moral character. We may with propriety sum up the whole character of Moses in one word, viz. *integrity*. Paul says that 'Moses was faithful in all his house.'* In the whole history of this distinguished individual, we discover a stern adherence to the path of duty. Though his meekness prevented anything like ostentation, with what firmness did he refuse the honors of the Egyptian court! With what sternness of purpose did he appear before Pharaoh, and plead for the release of his brethren! How ready was he to obey the commands of God, in cases the most perilous and trying! How calmly did he meet his own fate, appoint his successor, and pronounce his blessing upon the people! But it too frequently happens, that this sternness of character suppressed the gentle virtues—the kinder sensibilities. But it was not so with this ancient servant of the Lord. In him no virtue appeared more conspicuous than meekness. He was always modest and retiring,—diffident of his own abilities, and ready to hear the advice of any around him.

But there is no trait in his character which appears more prominent, and certainly no one can be more amiable, than the loving kindness he manifested towards his brethren. Though they murmured against him, and condemned his wisest and most benevolent measures; though they frequently rebelled against Heaven, and threatened his life, yet was his bosom filled with compassion, and he was even ready to pray for his enemies. When the Hebrews had cast off their allegiance to him, and bowed themselves before an image of their own make, Moses, though he felt justly indignant at their evil acts, prayed most fervently for their forgiveness. The Lord threatened the people, but promised to bless Moses, and to make him a great nation. But the affections of the prophet were not centered in self. His own preservation and prosperity did not satisfy his magnanimous and noble spirit. He appears before the Lord with this pathetic and moving entreaty;—'Why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, for mischief did he bring them out to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it forever. Now if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book, which thou hast written.'†

Such was the tenderness, the mercy, the loving kindness of Moses; such the forgiving disposition by which he was actuated. And what can appear more noble and magnanimous, more benevolent and disinterested, than his conduct on this occasion! What can reflect higher honor upon his character, or recommend him more to our respect and veneration! So long as fidelity, meekness and unbounded benevolence are virtues, so long must the character of Moses excite our admiration, and merit our praise. The character of Moses exhibits as many virtuous traits, as can be found in that of any other personage of which we have so full an account. And even the defects in his character with which we have become acquainted, prove his faithfulness and integrity as a historian, and so reflect honor rather than dishonor upon his name. His piety to God, and his faithfulness to his brethren, shine forth in his devout songs to the Lord, and his earnest exhortations to the people.

But where is perfect virtue to be found? To err is human. Moses too had his infirmities. In a life so long, however, and so peculiarly circumstanced, who is chargeable with faults so slight and so few? His very errors seem to partake of the nature of goodness, 'and all his failings leaned to virtue's side.' The darker shades of his character become perpectible from the contrast they form with a whole life so bright and luminous. That he should shrink back, at first, from the proposal of an embassy to the king of Egypt, that he should neglect for a season, from domestic considerations the circumcision of his son; that he should be slow of belief respecting the disposition of a holy God to extract water miraculously from a rock to supply the wants of a murmuring and rebellious generation; that he should strike the rock a second time, rather from indignation against the rebels, than from a distrust of God from whom compassions flow;—these are undoubtedly blemishes, nay offences against Heaven; but when human infirmity is taken into the account, they excite pity rather than indignation.

Such briefly is the character of Israel's earthly sovereign; and virtuous indeed is the individual who has more virtues, or fewer faults.

* Heb. 3: 5.
† Ex. 32: 11, 12, 13, 32,

GOD MANIFESTED IN CHRIST.

Extract from Mr Lunt's Sermon at the Ordination of Mr Phipps.

The doctrine as commonly held, of two natures in Christ, the divine and human, is a metaphysical refinement in theology which the plain, unsophisticated, Bible Christian will esteem as of little worth. But that he came not only to reveal by his doctrine, but to *set forth in his own person*, the two natures, *the divine* and *the human*;—and that he served the double purpose on the one hand as the *Son of God*, of bringing from heaven an image of the awful mysteries of the Godhead, so far as the divine attributes need to be known by mortals;—and on the other hand, as the Son of Man, of holding up to the world's observation a glorious representation of humanity, of what man may become, of what he ought to become;—this is a true and important view of Christ's mediatorial office. In executing one part of this sublime office, he brought down the Eternal Father to the comprehension and hearts of mankind. God in Christ is manifest to us. The invisible God is beheld through the medium of the Son. As he himself declared to one of his disciples, 'He that hath seen me hath seen the Father.' The perfections of the Sovereign of the Universe are understood through him who came to reflect upon us a few of the rays of that ineffable glory which 'no man hath seen, or can see and live.'—Of God's essence we can comprehend nothing. 'It is knowledge too high for us, we cannot attain unto it.' Nor can we conceive that such knowledge, even if attainable, would be desirable or useful. What practical purpose would it serve? How would it 'help our infirmities,' or encourage us in our trials, or sustain our virtue, or increase our happiness? And if it would serve none of these purposes, then we must consider ourselves in a better condition without such knowledge than we should be with it. The only knowledge of God that a moral being like man needs and has occasion for on earth, is an acquaintance with certain attributes of the Deity; with his dispositions towards his human family; his purposes with regard to this world; the end for which he created us; the principles upon which his government of the universe is administered; the terms upon which he will pardon sin, and confer happiness here and hereafter. Knowledge of this kind is practical, just what man needs; and is essentially and immediately related to man's salvation. And to convey such knowledge respecting God, seems to be one of the chief purposes of a Revelation. A Revelation of God for the sake of human salvation must be of such Divine attributes or dispositions as we have an interest in. For instance, a revelation of God's veracity is important. For we are evidently interested to know that God is true, and that his promises can be relied on. That is, we have relations to this attribute—the Divine Veracity. So too of the Divine Justice and the Divine Mercy: it is surely of the highest importance to us to know whether God will be 'strict to mark iniquity' or not. We have some real relations to these attributes of Justice and Mercy; some real interest in them; our happiness is wholly dependent on them.

The Christian will reverence Christ as a manifestation of the Godhead in the sense we have explained, not of the Divine Nature and Essence, but of the Divine Perfections and character; and he will see in the Gospel the opening of those mysteries in the Divine Decrees and Purposes, which had been fast closed from the foundation of the world, but are now in Christ revealed, so far as is necessary and useful for men in this world, and for all the substantial objects of life.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 6, 1836.

RELIGION IN FRANCE.

The state of Protestantism in France has not, in the accounts we have seen from that country, been very intelligibly described. This may be owing, partly to the obscurity of the case; to the difficulty of obtaining accurate knowledge of facts. But we have lately seen, in the *Recorder*, 'extracts of a letter from the Rev. Robert Baird of Paris, (agent of the French Association established at New York) to the Rev Dr. Cogswell, Secretary of the American Education Society,' giving much more exact information than we have met with before.

Of the 33 millions of inhabitants in France, only one million and a half are numbered as Protestants, 'nominal Protestants;' the rest are classed under 'the general denomination of Catholics, many of whom are infidels.' Thus it should seem that large numbers in each division, are Christians only in name. After so many years of religious toleration in that country, we are disappointed to find the number of Protestants so few in comparison with that of the Catholics. Two centuries and a half ago the reformed religion was so powerful that sanguine hopes were entertained that the Protestant king of Navarre might successfully dispute the empire of France against other pretenders to the throne. Almost the whole of Languedoc the most opulent and important province, was in the Huguenot interest, and the same interest prevailed in Dauphine, Provence, and a great part of the south of France; and in the northern parts, though less numerous and not so well organized, the Protestants were formidable for their strength and could easily rally in case of emergency.

But let us see what Mr Baird says of the million and a half of the present degenerate race of Protestants. It will be perceived that he is of the school of the old French Reformers.

'The Protestants are divided into two classes or denominations, the Reformed, and the Lutherans, or those who hold to the Augsburg Confession. The number of the ministers of the former is about 350 and that of the latter near 260. The greater part of the former and almost all the latter are considered to be 'Neological' or 'Rational' in their doctrines.

'The number of Evangelical ministers in France 20 years ago was not more than 3 or 4 But through the blessing of God the number has rapidly increased, so that at present it is reckoned to be from 80 to 100, including a considerable number of 'Dissenters,' or Ministers who are not connected with the established Protestant Church in either of its subdivisions.

'The Theological Seminary at Strasbourg, belonging to those of the Augsburg Confession and that at Mantauban, belonging to the Reformed are in the hands of Professors, a majority of whom are not sound in the faith. Perhaps only one of those at Mantauban can be considered truly Evangelical, and not one of those at Strasbourg.'

The Foreign Missionary Society at Paris has since its establishment sent 'nine excellent missionaries to South Africa.' But notwithstanding the Protestants can spare missionaries for a foreign service they receive foreign missionaries to perform evangelical labors among them.

'The missions from abroad embrace the missionaries at the Continental Society, now about 12 in number, and those of the Wesleyan Missionary society in England, who are at present 14—5 of whom are Englishmen and preach to English congregations in Paris, Boulogne, Calais, &c. and nine are Frenchmen.'

In the correspondence of the New York Observer published in the last number of that journal, favorable accounts are given of the Protestant congregations gathered in the department of Saone-and-Loire. In a suit which was instituted against the person who gave a lease to Mr Hoffman of a room or hall to be used as a place of worship, the judges decided that the owner had been guilty of no violation of law, and it is said that, in general, 'the civil authorities are favorably disposed towards the [protestant] evangelists.'

It is found that, in some instances at least, females form a small proportion of a Protestant congregation in France. The following example has a much wider bearing in fact, than it had, probably, in the mind of the writer. We might produce parallel examples from among our churches in this vicinity, substituting for the greater division of Catholics and Protestant, that of two different Protestant sects. Like causes produce like effects.

'The Rev. Mr. Charlier directs the religious meetings of Louhans and St Usuge. It is remarkable that at St Usuge not a single woman attended the first meetings. Commonly women compose the majority of christian congregations; it must be said to their praise that they are almost always more attentive than men to divine service. How comes it then, that it was not so at St. Usuge? Because the priests so frightened these poor women that they believed they should commit a mortal sin, if they should go to hear an evangelist. The Romish clergy employ all their power, and devise base impostures to hinder souls from receiving the word of truth; but God is with us, and the arts of Satan cannot prevail against his merciful designs.'

The Protestant cause in France, though on the whole advancing, labors under great discouragements, and loud appeals are made in its behalf to Christians of other lands not only for their prayers, but also for their alms.

OATHS.

The legislative acts of the several States of our Union abound in the prescribing of oaths. The practice was derived from the usages of the mother country, though we are inclined to think that we have gone beyond our parental example. We have long been persuaded of their general inefficacy, and have expressed our humble opinion as well in one of our legislative halls, as in our vocation as an Editor and in private intercourse.

A year or two since we saw an account of an inquiry instituted in the British Parliament upon the subject, which was followed by a Report on the expediency of substituting declarations instead of many of the oaths required by law to be administered and taken. The committee reported as their opinion that the practice of administering oaths on trivial occasions diminishes the respect which should be paid to their sanctions, and the public reverence for the solemnity of their obligation; that recourse ought never to be had to them, where it can safely be dispensed with; and never, where the purpose for which it is employed is not sufficiently important to warrant an appeal to the Deity. They proposed therefore that 'the Lords of the Treasury, in all matters not of a judicial nature, as well as the Universities and other Corporations, shall be empowered to direct the substitution of a declaration for an oath; that no accounts shall be henceforward required to be verified by an oath, and that the legal penalties attached to perjury shall be in future incurred by falsehood in declarations thus substituted for oaths.'

A vague statement has appeared in several of our journals that an Act has been passed in the British Parliament which took effect from and after the 1st of October last, substituting declarations instead of oaths, in the following form:

'I, A. B., do solemnly and sincerely declare that (here the fact is declared,) and I make this solemn declaration conscientiously believing the same to be true.'

This Act it has been stated, we know not on what authority, extends to all cases except oaths as to allegiance. As we cannot recur to the records of parliamentary proceedings on this subject, we cannot say how comprehensive the Act is; but to some extent it doubtless affords an example worthy to be considered by our legislators. We are satisfied the time will come, when their views will materially change on this subject; and that our citizens will wonder how the administering of oaths, so solemn a thing in itself, has so long been tolerated upon trivial occasions, and, upon most occasions, has assumed the air of a mere ceremonial, as parrot-like as the proclamation of the Crier of the Court.

TEMPERANCE.

The proceedings of the Temperance Convention held in Boston on the 23d Sept. 1835, in pursuance of an invitation of the Massachusetts Temperance Society to the Friends of Temperance has been published and will doubtless be extensively circulated. We gave immediately after the meeting some account of the proceedings, and copied the Resolutions that were passed.

To the account of the proceedings is added an 'Address of the Council of the Massachusetts Tempernnce Society to the Friends of Temperance. We confine ourselves to a short extract from this address containing facts respecting the doings of the council, which ought to be generally known and cannot fail to be duly appreciated by all who delight in honest and persevering efforts in the cause of humanity.

'The Council have limited their labors to the ascertainment and communication of incontrovertible truths. They have never, as a body, left for a moment, what they have regarded as the true field for their labors, and, by this course, they trust and believe they have preserved the entire efficient sympathy of the friends of this cause, in the most comprehensive sense of the word. The fundamental principles of the Society, over the interests of which they have been appointed to watch, are few, and almost universally acknowledged. The opinion of the great mass of men is made up in regard to them, and in some shape or other, effort is appearing in their defence on every side. Men are agreed that the use of distilled spirits, as a drink, is never necessary to man in a state of health, but, on the contrary, positively injurious; that its habitual use in moderate quantities, undermines the powers by which disease is resisted, renders disease more dangerous, and, above all, leads directly to the most degrading intemperance. Here is the ground upon which this cause has hitherto rested, and most firm have been its foundations. The communication of these facts, these great truths, has been faithfully made. Every possible form of writing, meetings, addresses, public lectures, in short, every variety of means has been called into requisition, and constantly employed, that every heart and every mind in the community might be reached and with power. This fidelity in the labor of accumulating, and of spreading knowledge has sometimes been charged to the account of an unwise zeal, and been regarded as an obstacle to progress, rather than an aid. The Council have considered this charge with great deliberation. But, from their intimate knowledge of the whole course and progress of this enterprise, they have not been satisfied that the opinion was well founded. They have never, for a moment, felt that too much had been done, or too much doing, to abolish so great an evil as intemperance is considered to be by every true philanthropist in every community. They have, on the contrary, felt it to be their duty, not only to the Society, but to themselves, and to the whole public, to preserve interest and attention alive at all times; to let it be ever before the community, that vast capitals were used in the manufacture of distilled spirits, that hundreds and thousands of men were interested in their sale, and, above all, that intemperance, how much soever it may be lessened from what it was thirty years ago, was still an evil of a magnitude too great to be lost sight of for a moment, and that there was a misery still produced by it, which all the sufferings incident to humanity cannot equal.'

GERMAN LITERATURE.

We understand that Mr Bokum, Instructer in the German language in our University, who has shown the mastery he has acquired of our language and the community of feeling he cherishes with the citizens of this land, in a Christmas and New-Year production of which we have spoken before, is about to deliver a course of Lectures on German Literature, in this city. It is said that in this short course he proposes to confine himself to the recent literature of Germany 'and to dwell particularly on the influence which Klopstok, Herder, Goethe, Schiller, and Jean Paul have exerted on the literature of their country, and on the general principles of literary criticism developed in the works of those writers.'

Mr Bokum is well known and much respected by some of the citizens here from his gratuitous labors for the moral and religious improvement of his countrymen, in this city. Knowing him as a general scholar and an ardent lover of pure letters, we cannot doubt that he will render his Lectures interesting to those who shall attend them. We have so many things in common with the Germans in forms of expression, in proverbs and modes of thinking upon literary topics, to say nothing of ancient kindred, that we naturally desire to become acquainted with their literature and to be introduced to a familiar acquaintance with some of its chiefs, by one who knows them thoroughly.

FRANCE AND THE UNITED STATES.

We copy the following paragraphs from the National Intelligencer with great satisfaction, not only for the reasonable hope they encourage of an end to our difficulties with France, but for the bearing they have on the great principles of permanent and universal peace. After expressing an opinion of the probability that the reported offer of mediation on the part of the British Government, between the governments of France and the United States, has actually been made (and the fact is now placed beyond doubt) the Editor adds the following remarks:

'That the medium will be accepted, if it have been offered, we will not permit ourselves to doubt. To do so, would be to impute to our Ministry a determination to force a quarrel for the sake of the quarrel, and not with a view to either the honor or interest of the country, both of which would undoubtedly be consulted by an amicable termination of the dispute. Every Power, says the most popular writer on the Law of Nations, in treating of *mediation* in general, owes so much respect to the happiness of human society, as to appear open to every method of conciliation, when it relates to interests that are not essential. No essential interest, certainly, is involved in the dispute between the United States and France; nothing which can be inflamed to a quarrel unless there is a predetermination towards that climax. If ever there was a case in which mediation, offered by a common friend, ought to be accepted by two nations, the controversy between the United States and France is pre-eminently of that character.

'A nation,' says Vattel, 'is under many obligations of duty towards itself, towards other nations, and towards the whole human society. We know that, in general, the duties towards ourselves have the advantage over those we owe to others: but we cannot refuse, in some degree, to forget ourselves with respect to interests that are not essential, to make some sacrifices in order to assist other persons, and especially for the greater benefit of the human society: and let us even remark, that we are invited by our own advantage, by our own safety, to make these generous sacrifices; for the private good of each is intimately connected with the general happiness. What ideas should we have of a prince or a nation, who should refuse to give up the smallest advantage to procure the world the inestimable blessings of peace?'

From an authority so justly respected, from reasoning so comprehensive and yet so conclusive, we will detract nothing of the strength by diluting it with any commentaries of our own. We await with pleased anticipation the announcement of the acceptance of the proffered mediation of the British Government, and shall not be behind the warmest political friend of the Administration in applauding a course which will prove the sincerity of the professions of a desire for peace which have been made on all public occasions by the Chief Magistrate.

We had no sooner copied these remarks from the Intelligencer, than we had the pleasure to meet our excellent friend, the General Agent of the American Peace Society, who has sent us the following communication, for which we entreat the attention of our readers. Who knows but what Peace Societies, by the various methods they have adopted, both in this country, and in France and England, notwithstanding the general indifference and incredulity (not to say ridicule) which they have been obliged to encounter, may have been the means of averting a war between the United States and France? Public opinion acts powerfully on governments; and this opinion has been swayed to a greater extent in favor of peace, by the operations of those Associations which have peace for their object, than is generally supposed.

But we have room, at present, only for the communication of which we have spoken, which we hope will attract that favorable notice to which it is richly entitled.

PEACE PUBLICATIONS.

To the Editor of the Register and Observer.

I am frequently asked, where one can get the Peace Publications. In order that those who are interested in the cause of Peace, may be informed, I beg the indulgence of a few lines in your useful paper.

I have lately imported from England, on account of the American Peace Society, a considerable number of the tracts of the London Peace Society, both of the larger and smaller kinds. One tract, entitled '*Solemn Review* of the Custom of War,' has been stereotyped by the Massachusetts Peace Society, and the plates, with a considerable number of the tracts, have been bought by the American Peace Society, who have lately stereotyped another tract, entitled '*A Solemn Appeal* to Christians of all denominations in favor of the cause of Permanent and Universal Peace.' They have also just published a large edition of a tract 'On the Duty of Females to promote the cause of Peace.' The American Tract Society have, also, lately published a very excellent tract on *War*. All the abovementioned tracts may be found at the depository of the American Tract Society, No. 5 Cornhill.

All who are favorable to the cause of Peace should *show* their devotedness to the cause by *buying* and circulating these tracts. It has cost the American Peace Society much money to import and publish them, and unless the society be supported, its operations must cease. While some are devoting their lives and their property to this holy cause, is it right, for those who believe that war is inconsistent with the spirit of the gospel, to look on, as idle spectators, and care for none of these things? Ought they not to let their light shine before men, and endeavor to spread the principles which they acknowledge to be agreeable to the spirit of the gospel? How can they expect the blessing which the Prince of Peace pronounced on the peacemaker, if they do nothing to promote his cause?

There are also some Sunday School books, intended to imbue the minds of the rising generation with the principles of Peace. These are entitled '*Charles Ashton*, or the boy who would be a soldier,' which may be found at Simpkins's bookstore, corner of Court and Brattle streets; 'the Sword, or Christmas Presents,' and '*Howard and Napoleon* contrasted,' which may be found at the Sunday school depositories at No. 22 Court Street, and at 25 Cornhill; and also the 'French Soldier' and the 'Hero of Macedon,' which may be had at James Loring's bookstore, No. 132 Washington street.

Boston, Feb. 2, 1836.

WM LADD, *Gen. Agent of the A. P. S.*

SOCIETY IN ENGLAND FOR PROMOTING CHRISTIAN KNOWLEDGE.

'The following paragraphs, which we select from a more extended account, show that this Society, which has already accomplished great good, is prospering beyond all former example.

'During the past year, the extent to which its operations have been carried far exceeds that of any other period of its history. The circulation of books and tracts has amounted to two millions two hundred and seventy-eight thousand and forty-eight, being an increase of 116,855 upon the circulation of the year preceding; in addition to which, the Committee of General Literature and Education has circulated, including the Saturday Magazine, 4,747,187. The receipts of the Society during the year, including 605*l.* on account of the Special fund for the Foreign Transaction Committee, have amounted to 73,236*l.*

'The Society glories in having been the first body in the kingdom which came forward to promote the education of the poor upon Christian principles. And though it is no longer directly engaged in the establishment of schools, it continues to supply all the religious books used in the National schools, and probably, the Report states, in the greater part of all the Charity schools in the kingdom which are in connexion with the Established Church. We believe, however, that a large number of these do not confine themselves exclusively to the Society's list.'

RELIGION THE BUSINESS OF LIFE.

From the loose manner in which religion is often spoken of as the whole duty of man, in contrast with the common affairs of this life, which are pronounced to be vain and worthless, and are decried as if there were nothing in them but selfishness and worldliness, apart from outward religious acts, we know not whether more of hypocrisy on the one hand, or of disgust or discouragement on the other, has been the result. We have seen and heard a great deal of rapid declamation against the world and the things of the world, as though it was not the part of religion to reign over the busy scenes of life and sanctify them to life's great end, but to extirpate all ardor in its accustomed pursuits.

We are pleased with a passage in Mr Finney's Lectures, bearing on this subject, published in the last *New York Evangelist*, a paper in which volumes of Lectures and Notes of Lectures have been published, proceeding from the prolific pen or extemporaneous effusions of Mr Finney; and containing many good thoughts illustrated with power. In the Lecture from which we extract the following passage, he speaks of 'those who are actuated solely by self-love in their religious duties.'

They show by their conduct that they do not regard religion as the principal business of life, but as subordinate to other things. They consider religion as something that ought to come in by the by, as something that ought to come in and find a place among other things, as a sort of Sabbath-day business, or something to be confined to the closet and the hour of family prayer and the Sabbath, and not as the grand business of life. They make a distinction between religious duty and business, and consider them as entirely separate concerns. Whereas, if they had right views of the matter, they would consider religion as the only business of life, and *nothing* else either lawful or worth pursuing, any *further* than as it promotes or subserves religion. If they had the right feeling, religion would *characterize* all that they do, and it would be *manifest* that every thing they do is an act of obedience to God, or an act of religion.

These are *the* persons whom he regards as acting from mere selfish motives. 'The fear of evil or the hope of advantage to themselves is the foundation of all their conduct.' But fear predominates.

They perform their religious duties chiefly because they dare not omit them. They go to the communion, not because they love to meet Christ, or because they love to commune with their brethren, but because they dare not stay away. They fear the censures of the church, or they are afraid they shall be damned if they neglect it. They perform their closet duties not because they enjoy communion with God, but because they dare not neglect them. They have the spirit of slaves, and go about the service of God, as slaves go about the service of their master, feeling that they are obliged to do about so much, or be beaten with many stripes. So these professors feel as if they were obliged to have about so much religion, and perform about so many religious duties, or be lashed by conscience and lose their hopes. And therefore they go through, painfully and laboriously enough, with about so many religious duties in a year, and that they call religion!

The doctrines peculiarly pleasing to them, says Mr F. are the '*comfortable* doctrines.'—'They are apt to be fond of having the doctrine of saints' perseverance and the doctrine of election much dwelt on. Often they want

nothing *else* but what they call the doctrines of *grace.*'

Mr Finney would persuade all such to be 'spiritually minded,' and in showing the opposite character by strong but sometimes homely delineations, he gives prominence to much sound truth mingled occasionally with extravagance and exaggeration.

FOR THE REGISTER AND OBSERVER.

PEACE.

Mr Editor,—An address on the subject of Peace will be delivered at the 'Odeon' on Sabbath evening next, by Mr Rufus P. Stebbins, of Divinity College, Cambridge, and as the subject is one of peculiar interest at the present time, it is hoped that all interested in the preservation of Peace will be present.

It is astonishing how little interest is taken in this subject, even by those who profess to be guided by Christian principles.

When will the professed followers of the *Prince of Peace* learn that *all War* is inconsistent with the principles which he taught, and the example which he set us? Until they do learn this, it will be vain to expect that Peace principles will be universally extended. Those who by their professions are regarded as the 'salt of the earth,' and 'the light of the world,' must take the lead in this matter, and then we may hope that those who do not make these professions, will be led to imitate their example, and thus 'glorify our Father who is in Heaven.'

AMICUS.

Boston, 3d Feb. 1836.

SLAVERY, BY WM E. CHANNING.

A second edition of this work, 'revised,' is this day published. It is already so well known that it is needless for us to remark upon it. There are some additions, among the most material of which are those on 'The Evils of Slavery,' particularly in relation to 'Free Institutions.' These are not less powerful and convincing in argument than the other portions of the book which have already been before the public.

ECCLESIASTICAL.

Ordination.—On Wednesday, 27th inst. Rev. A. M. Bridge was ordained as Pastor of the Congregational Church and Society in Norton, Mass.

The exercises of the occasion were introduced with prayer by Rev. Mr Briggs of Fall River, and select portions of Scripture by Rev. Mr Sweet of Kingston. The Sermon was delivered by Rev. G. Putnam of Roxbury; the consecrating Prayer by Rev. Dr Parkman of Boston; The charge by Rev. A. Harding of New Salem; the Right Hand of Fellowship by Rev. Mr Phipps of Cohasset; the Address to the People by Rev. Mr Huntoon of Milton; And the Concluding Prayer, by Rev. Mr Stone of West-Bridgewater.

This ancient town has been favored with a succession of faithful Ministers; and especially by that of the late venerable and lamented CLARKE, whose death and character have been recently noticed in our columns. He sustained an exemplary and devoted ministry of more than forty-two years; and we trust that his people, who rejoiced so long in his light, may continue in the gospel order, the Christian harmony and peace, which it was the perpetual object of his labors and prayers, and the influence of his character to maintain.

Installation.—Rev. Columbus Shumway, was installed over the Orthodox Congregational Church and Society, in Townsend, Mass. Jan. 6, 1836. Sermon by Rev. William Rodgers, of the Franklin Street Church, Boston. Text Mark 16: 15.

Installation.—Rev. Wm. Lusk was installed pastor of the Congregational Church in Williamsburg, on Wednesday the 20th Jan. Sermon by Rev. Mr Field of Stockbrdge.

CONGRESS.

In Senate on Monday, 25 January, Mr Ewing, the recently elected Senator from Illinois, appeared and took his seat.

Bills to increase the Engineer corps, and the Topographical Engineer corps, were ordered to be engrossed for a third reading.

Mr Benton's resolutions relative to preparations for defence were taken up, and discussed.

In the House of Representatives, the States were called for the presentation of petitions. Massachusetts being called, Mr Adams presented the petition of 100 ladies in Mansfield, for the abolition of slavery in the District of Columbia, and moved to refer it to a select Committee, with instructions to report thereon.

Mr Hammond moved that the petition be not read.

Mr Adams proceeded, claiming the right to discuss the question of reception, under the decision of the Chair, formerly made, that the question of reception was debatable.

The Speaker, assenting,—Mr Adams proceeded to give his reasons why the petition should be received.

Mr Hardin rose to a point of order. The usual course of proceeding in this House had got to be this:—first we hear the prayer, next, the Journal is read; and, then, we have a speech from the gentleman from Massachusetts, (Mr J. Q. Adams.) We had in the House two hundred and forty members, all of whom had an equal title to speak; allowing the sittings of the House to be four hours each, and one half of this time to be appropriated to debate, each member in the course of a session of 24 weeks, would be entitled to speak only two hours, during the whole session. But the Hon. gentleman from Massachusetts had already, during the seven weeks of the present session, spoken about twenty hours. He submitted whether the gentleman had a right to discuss the question of reception.

The Chair decided that the question was debatable, and that the gentleman from Massachusetts was in order.

An appeal was made from the decision of the chair; but the decision was confirmed.

Mr J. Q. Adams then proceeded to address the House in support of the motion, that the petition be received. He stated the circumstances under which the petition was sent to him. He was requested not only to present it, but to support its prayer.—He wished to have it referred and a report made upon it, with a view to convince the petitioners themselves that their views were erroneous. He wished all the considerations which go to justify the House in denying the prayer of the petition to be presented in the most powerful manner. He believed that a Committee of this House would frame a report which would satisfy the reasonable, the just, and the humane, that the prayer of the petitioners ought not to be granted. He begged the majority of the House and those who had the control of that majority, to afford an opportunity for thus presenting in proper form, the great, the powerful, the convincing reasons, in opposition to the wishes of the petitioners.—The Speaker, who had the power of appointment, would select such a Committee as would be best suited to give the country sound and solid reasons for refusing to grant the petitions. This would leave the right of petition untouched; and would take from the abolitionists the power of saying that the right of petition and of free discussion had been abolished by this House.—Remembering the warning he had this morning received, and being averse to consume the time of the House, he would say no more upon the subject.

It was moved that the motion to receive the petition be laid on the table. The motion prevailed.

Mr A. then presented a petition from sundry citizens of Western Pennsylvania, praying the abolition of slavery in the District of Columbia.

Mr Glascock protested against the course taken by Mr Adams, and charged upon him the purpose of agitating the House, and provoking the members from the south. He had hoped that gentlemen who professed a disposition to quiet the agitation prevailing on this subject, would defer the presentation of their abolition petitions, till the House had acted upon the Resolutions on this subject now before them. What purpose but that of agitation and excitement could the gentleman from Massachusetts have in urging another petition upon the House the moment after the House had determined to lay the question on the table. He went on to controvert the position of Mr Adams that the non-reception of a petition would deny or impair the right of petition.

The question was laid on the table. Mr Adams immediately rose and presented another petition for the abolition of slavery in the District of Columbia from 400 citizens of Pennsylvania. He asked the House to receive it, stating that it was sent to him from the petitioners themselves, for what motive he knew not, as he was not personally acquainted with them. They were not encouraged by him to send them to him, and why they should put them under his charge he did not know, unless it was because he had made the declaration that he would present any petition couched in respectful language. He went on to reply to the argument of the gentleman from Ga., (Mr Glascock,) maintaining, at length, and vehemently, that a refusal to receive was equivalent to the denial of the right of petition.—As to the resolutions spoken of by the gentleman from Georgia, he now warned that gentleman and the House, that he should not be restrained from presenting and advocating petitions by the adoption of those or any other resolutions. He denied the right of the House to adopt resolutions, restricting discussion of the right of presenting petitions on any subject. Mr A. passed from this point to a dissertation, rather pathetic, on the subject of the domestic trade, as it exists in this District under the very eyes of Congress.

The Chair here interposed and pronounced, that the gentleman was not in order in going beyond the question of reception.

Mr Mann followed, and remarked, with some point and severity, upon the agitating course pursued by Mr Adams. The gentleman, he said, might present his petitions, and discharge his duty to his constituents in that respect, without making an abolition speech upon each separate petition, as he presented it. The question, in all its depth and breadth, was already before the House, and under discussion, upon the resolutions of the gentleman from Maine. It was, therefore, unnecessary for any other purpose than agitation, for the gentleman to consume the time of the House, and raise debates, on each of the petitions, that he might be able to collect.

On motion of Mr Howard, the motion of reception was laid on the table.

Mr Cushing presented several petitions from inhabitants of Massachusetts, praying the abolition of slavery and the slave trade in the District of Columbia, and asked the House to receive them.

In Senate, Tuesday January 26. The Vice President communicated to the Senate a memorial from the Senate and House of Representatives of the *State* of Michigan, praying the consideration of their claims to be recognized, and admitted as one of the States of the Union.

Mr Hendricks moved to refer the memorial to the special committee which had charge of the message of the President of the United States on the subject, and that it be received as the memorial of individuals alone; and the motion prevailed.

In the House, the following resolution was reported and passed.

Resolved, That on and after Tuesday, the 2d day of February, the several bills making appropriations for the support of Government, the Naval and Military service, Fortifications, and the Indian Department, at the hour of one o'clock on each day, except on Fridays and Saturdays, shall take precedence in the order of business, and shall be considered until the same shall have passed the House.

Mr Cambreleng, from the committee of Ways and Means, reported a bill making an additional appropriation of $500,000 for the Seminole war. The bill was twice read, and subsequently considered in committee of the whole, reported—ordered to be engrossed—read a third time and passed.

In Senate, Wednesday 29th, the bill making additional appropriations for the Seminole war, was taken up for consideration, and ordered to a third reading.

Mr Webster asked for a third reading at this time.

Mr Clay said he should be glad to hear the communications from the Departments read, in order to see whether they gave any account of the causes of this war. No doubt, whatever may have been the causes, it was necessary to put an end to the war itself by all the possible means within our power. But it was a condition, altogether without precedent, in which the country was now placed. A war was raging with the most rancorous violence within our borders; Congress had been in session nearly two months, during which time this conflict was raging; yet of the causes of the war, how it was produced, if the fault was on one side or on both sides, in short, what had lighted up the torch, Congress was alto gether uninformed, and no inquiry on the subject had been made by either branch of the Legislature. He should be glad if the chairman of the Committee on Finance, or of the Committee on Indian Affairs, or any one else, would tell him how this war had burst forth, what were its causes, and to whom the blame of it was to be charged,

But neither the chairman of the Committee of Finance, nor of the Committee on Indian affairs, nor 'any one else' could give any account of the matter except from what they had read in the newspapers. Mr Webster however ventured to suggest that 'it probably grew out of the attempts to remove these Indians beyond the Mississippi. The bill was read a third time and passed.

In the House, a number of Resolutions were read and committed.

In the Senate, Thursday, Jan. 28. Mr Swift presented a petition from citizens of Vermont, praying for the abolition of slavery in the District of Columbia.

On presenting this petition, Mr Swift made some remarks. The petition having been read,

Mr Calhoun said, whatever the motives, by which these petitioners were actuated, the effect was the same. These gentlemen pronounce the system unchristian, malignant, diabolical; and was it to be expected that the Senate could sit quietly, and receive petitions couched in such language? Whatever the motives of the petitioners, the course they have adopted is calculated to divide this Union. He demanded the question not to receive, and asked for the yeas and nays, which were ordered.

Mr Buchanan said he was not only willing, but anxious, that this question should be settled, and, as far as his vote would go, he was ready now to put it to rest. But we have one day a dish served up of Mr Benton's resolutions, and another we have a dish of abolition. It would be better to lay this bill, for the present, on the table, and take up the whole subject together. He moved to lay the question of reception on the table.

The motion was withdrawn, while

Mr Leigh pointed out a part of the memorial, which in effect, avowed the object of the petitioners to act on the slaveholding States through the District of Columbia.

Mr Swift said that there was no other language in which the citizens of the North could express their sentiments. He considered that the analogy was striking between the proposition of the Senator from Missouri, to inquire into the expediency of prohibiting lottery drawings in the District of Columbia, and the inquiry into the slavery question in the District of Columbia.

Mr Calhoun said his object was to prevent the petition from being received. He did not wish to press the matter now, but he was determined to resist the introduction of every petition of this character. He had not the least objection that the petition should be laid on the table.

Mr Webster said he had some petitions in his drawer of similar import, which he had kept back until the Senate should have agreed on some course to be adopted concerning the disposition of them.

The question was then laid on the table.

Mr Clay, from the Committee on Foreign Relations, reported resolutions, requesting the President to communicate to the Senate several documents, therein named, relating to our negotiation with France on the subject of the Treaty of Indemnity.

After further debate on Mr Benton's Resolutions, the Senate adjourned to Monday.

In the House of Representatives, Mr Connor, from the committee on the Post Office and Post Roads, reported a bill to change the organization of the Post Office Department, and to provide more effectually for the settlement of the accounts thereof.

Mr Jarvis, from the committee on Public Buildings, reported a bill to provide for the erection of a fire-proof building for the accommodation of the Departments of the Treasury and State. Read twice, and committed to the Committee of the Whole on the state of the Union.

Friday 29. In the House of Representatives Mr Adam's Resolution was debated upon, as it had been on several days preceding. Several matters of private business were acted upon.

MASSACHUSETTS LEGISLATURE.

Thursday, Jan. 28. No business of general importance was acted upon in either branch.

Friday 29th. Senate. Nothing of public importance.

House of Representatives. Mr Longley presented the report of the Committee on so much of the Governor's Address as relates to the codification of Common Law, which was read by Mr Robinson of Marblehead. The report recommends the appointment, by the Executive, of three Commissioners to digest and codify the Common Law, with instructions to make report of their proceedings from time to time, to the Legislature.

Mr Blake presented the memorial of the President and Directors of the State Bank in Boston. This paper sets forth that the memorialists have been required to appear before the Legislative Committee of Investigation, in order to give testimony, and are to be subjected to compulsory process. They have personally very little interest in the property under their care, but are in fact trustees for a large portion of the community. They pray that the investigation may be conformed to the provisions of the 17th section of the bank act of 1828, and protest against any other mode, considering all others as excluded by their charter, which they regard as a contract with the Legislature, and regarding it as involving an unnecessary exposure of private concerns to the public scrutiny. They farther state, that their officers are bound by oath not to divulge the concerns of the bank, unless required to do so in a court of justice; and they hope that they may not be pressed into compliance with a doubtful claim, when the purpose desired may be as effectually answered in an unobjectionable way. After some discussion, this memorial was laid upon the lable.

In the Senate, on Saturday, the memorial of the President and Directors of the State Bank was received from the House; and referred to the Investigating Committee.

In the House a remonstrance of the town of Charlestown, against the memorial of the Proprietors of Charles River Bridge, was presented, and referred to the Committee on the Warren Bridge, with instructions to cause the same to be printed.

An order passed, providing for the publication and distribution of 1500 copies of the Map of the Commonwealth Lands in Maine, prepared by the Land Agent, under the direction of the Commissioners appointed to visit said lands.

On motion of Mr Buckingham, of Cambridge, it was ordered, that the Committee to whom was referred that portion of the Governor's Address, which relates to Warren Bridge, be instructed to report a Resolve, expressing the wish of the Legislature, that the case now pending in the Supreme Court of the United States, between this Commonwealth and the proprietors of the Charles River Bridge, may be heard and determined at the present term of that Court.

The memorial of the State Bank was referred to the joint committee for investigating the conduct of the Bank, with instructions to cause the same to be printed.

The bill to incorporate the Essex County Natural History Society, pssed to be engrossed.

In the Senate, Monday Feb. 1st, the memorial of the State Bank was taken up, the question being on the motion submitted by Mr Whitmarsh, that the memorial be laid upon the table, and printed.—The motion passed in the affirmative.

In the House the bill to incorporate the Mansfield Mining Company and the bill "for giving further remedies in equity" by extending the jurisdiction of the Supreme Court were debated, but no action was had thereon.

In the Senate, Tuesday 2d, the fourth Annual Report of the Boston and Providence Rail Road Corporation was presented and committed.

In the House, on motion of Mr Woodward, of Orange, it was ordered, that the committee on secret oath-bound societies be instructed to inquire whether any of the officers in the Banks in this State have taken extra judicial oaths, and if so, by whom those oaths were administered.

On motion of Mr Woodward, the Committee on the Judiciary was directed to inquire into the expediency of abolishing the office of Attorney General.

The House again resolved itself into a Committee of the whole for the consideration of the resolve providing for an amendment of the Constitution, in relation to the House of Representatives; and after some time spent therein, the Committee rose, and reported through their chairman, that the resolve ought to pass, and the amendment be adopted; and it was ordered, that Wednesday, at 11 o'clck, be assigned for the consideration of said report.

In the Senate, Wednesday 3d., nothing of public importance was finally acted upon.

The House took up the consideration of the proposed amendment of the Constitution relative to the Representatives, and after some discussion, the question was taken by yeas and nays, and decided in the affirmative, as follows, viz; yeas 456, nays 108. The amendment was consequently adopted by the House. Sent up for concurrence.

INTELLIGENCE.

DOMESTIC.

THE MEDIATION.—A letter from a most respectable source at Washington, dated the 30th ult. was received in town Wenesday, which says,—

'The mediation of Great Britain has been accepted, and the despatches were sent off yesterday.'

A letter of same date, from an Administration Senator, states the same fact, with regard to the mediation having been accepted.—[Daily Adv.

THE UNITED STATES BANK.—The bill for granting a charter for thirty years to the Stockholders of the Bank of the United States, was under discussion in the Pennsylvania House of Representatives on the 28th ult. Various attempts by the opponents of the bill to make amendments had been rejected by large majorities. As the bill then stood, it required from the bank the payment into the treasury of a bonus of $2,500,000—a further payment of $100,000 per annum for eight years, for schools, making $3,300,000—and a subscription to several rail road, navigation and turnpike companies to the amount of $610,000.

Population of the State of New York. The Secretary of State has reported to the house an abstract from the returns of the census of the last year, with a view to the action of the legislature in the apportionment of senators and representatives. The report shows the following aggregate, viz. 2,174,517.

The Indians.—We have heard (says the Darien Telegraph of the 19th inst.) through a gentleman from Camden county, that the Indians are encamped on the north side of the St. Mary's; but of course their present intentions are unknown. It would seem, however, that they have abandoned the idea of attacking Picolata, if ever they entertained it. General Clinch has certainly gone into camp, and will not stir until he has a force that will enable him to keep the field, and ensure victory.

Antimasonic Convention.—The Massachusetts Antimasonic Convention met on Friday evening last week at the Representatives' Chamber, and nominated Martin Van Buren as their candidate for the Presidency. The Advocate says that there were probably 400 persons present, and there was but one vote in the negative.

The Treasurer of the Boston Dispensary acknowledges the receipt of a donation of fifty dollars from Hon P. C. Brooks.

The Abolition Question in Virginia.—After a long debate in the Virginia House of Delegates in relation to the subject of Abolition, the annexed series of resolutions was adopted.

1. Resolved, That this Commonwealth only has the right to control or interfere with the subject of domestic slavery, within its limits, and that this right will be maintained at all hazards.—(Unanimous.)

2. Resolved, That the State of Virginia has a right to claim prompt and efficient legislation by her co-states, to restrain as far as may be, and to punish those of her citizens, who in defiance of the obligations of social duty and those of the constitution, assail her safety and tranquillity, by forming associations for the abolition of slavery, or printing, publishing or circulating through the mail or otherwise, seditious and incendiary publications; and that this right, founded as it is on the principles of international law, is peculiarly fortified by a just consideration of the intimate and sacred relations that exist between the States of this Union.—(Ayes 108, Noes 7.)

3. Resolved, that the non-slaveholding States of the Union, are respectfully, but earnestly requested, promptly to adopt penal enactments, or such other measures, as will effectually suppress all associations within their respective limits, purporting to be or having the character of Abolition Societies; and that they will make it highly penal to print, publish, or distribute newspapers, pamphlets, or other publications, calculated or having a tendency to excite the Slaves of the Southern States to insurrection and revolt.—(Ayes 125, Noes 1.)

4. Resolved that this General Assembly would regard any act of Congress, having for its object the abolition of slavery in the District of Columbia, or the Territories of the United States, as affording just cause of alarm to the slave holding states, and bringing the Union into eminent peril.—(Ayes 122, Noes 4.)

5. Resolved, That it is highly expedient for the slave holding states, to enact such laws and regulations as may be necessary to suppress and prevent the circulation of any incendiary publications within their respective limits.—(Unanimous.)

6. Resolved, That confiding in the justice and loyalty of our Northern brethren in the principles of the Union, enforced by the sympathies of common dangers, sufferings and triumphs, which ought to bind us together in fraternal concord, we are warranted in the expectation, that the foregoing requests will be received in the spirit in which they are made, and complied with.—(Ayes 125, Noes 1)

7. Resolved, That Congress has no constitutional power to abolish slavery in the District of Columbia, or in the Territories of the United States.—(Ayes 105. Noes 13.)

8. Resolved, That the Governor be, and he is hereby requested to forward a copy of these resolutions to each of our Senators and Representatives in Congress, and to the Executive of each of the States of the Union, and to request that the same may be submitted to their respective Legislatures.

FROM MEXICO.—The New Orleans Bee contains a letter dated Vera Cruz, Dec 25, which states that preparations were making to march a large force against the Texas colonists, and it was to be feared that the contest would prove a warm and bloody one.—A loan of half a million dollars had been made to carry on the war; and if the Government gain the ascendancy, it would prove a sorry day to the poor settlers of the North. A conspiracy had been recently detected in the city of Mexico, wherein numbers were implicated: three hundred, it was reported, had been apprehended. The expedition of Gen. Mexia to Tampico was supposed to have been in concert with this movement.

The condition of the Texians was viewed as truly critical, being without an organized army, without means, without munitions of war, and threatened by an invasion of an army of 10,000 men, with the despot Santa Anna at their head, who has declared that he will exterminate them—drive them from the country, or make them bow beneath the rod of military despotism. The Texans could not bring into the field at farthest but 2000 men, and they must be crushed if they do not receive assistance. So states the letter.

NOTICE.

There will be a general meeting of the Christian Chapel in this city, corner of Summer and Sea sts., commencing Tuesday, Feb. 9th. Preaching on each day at 3 o'clock P. M. and at 7 o'clock in the evening. Elders Lane and Russell of Lynn, Andrew of Salem, with others, will officiate. J. V. HIMES.

AMERICAN UNITARIAN ASSOCIATION.

The Treasurer of the American Unitarian Association, acknowledges the receipt of thirty dollars, from the ladies of the second Congregational Society Lynn, to constitute their Pastor Rev. Samuel D. Robbins, a life member of the Association.

Jan. 27, 1836.

AMERICAN UNION.

An Address will be delivered in Templeton, in the north part of Worcester Co. on *Thursday, February eleventh*, ensuing, at 1 o'clock P. M. by Mr B. B. Edwards of Boston, in behalf of the American Union for the Relief and Improvement of the Colored Race. It is proposed, on that occasion, to form an auxiliary to the Union, embracing the towns in Worcester North. Clergymen and all others friendly to the objects of this Association, are respectfully invited to be present.

MARRIAGES.

In this city, by Rev. Mr Young, Mr Enoch Johnson to Miss Harriet Page Titcomb.

In this city, by Rev. Dr. Parkman, Mr David Adams to Miss Jane Perkins.

By Rev. Mr Lothrop, Mr Henry Beal to Miss Sarah Elizabeth Eaton.

By Rev. Paul Dean, Mr Wm. N. W. Nubb, of Baltimore, to Miss Mary G. Davison, of Boston.

In this city, Mr John W. Moses of Portsmouth, N. H. to Miss Mary N. Nuttee.

Mr Richard Sowdon, of this city, to Miss Hannah Hill, of Woburn.

Mr Obadiah Wheelock to Miss Joanna Chick.

In Charlestown, Mr George Newcomb, of Quincy, to Miss Lucy Rand.

At Dorchester, by Rev. Dr. Harris, Enoch Brown Esq. Counsellor at Law, of Bangor, to Miss Maria Kettell.

In Bradford, by Rev. Mr Perry, Jeremiah Morrison, Esq. of Windham, N. H. to Miss Eleanor R. Kimball.

DEATHS.

In this city, Mrs Mary Payne Dawes, widow of Robert Dawes, 68.

In this city, after a short and painful illness, Madame Susanna Mason, widow of the late Hon. Jona. Mason, 75.

After a lingering illness of several months, which she suffered with great patience and Christian resignation, Mrs Matilda, wife of Mr Charles Henshaw, 48.

In this city, Mrs Mary Payne Dawes, widow of Robert Dawes, 68.

In this city, Thomas Danforth, Esq. aged 70, formerly of Norton.

In Wrentham, on Sunday last, widow Mary Messinger, 94, mother of Col. Daniel Messinger, of this city.

In Charlestown, Capt. Matthew Rice, 63.

In Billerica, Mrs Rachael, wife of Mr Samuel Whiting, 70.

In Nashua village, N. H. Mr Francis Kendall, son of the late Rev. Dr Kendall, of Weston, Mass. aged 37.

In Mendon, of paralysis, Daniel Thurber, M. D. aged 70.

In Worcester, Mrs Elizabeth Anne, wife of Mr Benj. Reed, and daughter of the late Joseph Richardson, Esq. of Boston.

In Philadelphia, Robert Waln, Esq. one of the eldest and most respectable merchants of that city.

In Cincinnati, Mr Samuel Butts, printer, formerly of this city, 48.

AMERICAN MONTHLY MAGAZINE.

JUST published the American Monthly Magazine, for February.

CONTENTS.

Original.—Essay on the Influence of the Arts of Design—Pictures of Winter—Male Characters of Shakspeare—Nature—Old Ticonderoga—The Prose of Milton—Song—A Leaf from my Journal—Life in Arkansas—The Philosophy of Deer Hunting—The Confession—Lazy Jake, a Nouvellette—New Year's Eve of an Unhappy Man—Pilgrimage to the Tomb of the Cid—A Legend of Mont St. Nichols—Lines written at Sea—De Diabolo—Koerner's Battle Hymn—Recollections.

Critical Notices.—The American in England—New edition of Byron—Analysis of Female Beauty—Stories of the Sea—The War of 1812.

Monthly Commentary.—Canadian Sympathy—Rail Road Convention—The Arts and Artists in France—History of Phœnicia—Italian Literature—Lowell Manufactures—List of New Publications and Works in Press.

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GREENWOOD'S HYMNS.

CHARLES J. HENDEE, (successor to Carter, Hendee & Co) 131 Washington st. continues to publish Greenwood's Collection of Psalms and Hymns, for Christian Worship. The 16th edition of this valuable collection contains about sixty additional Hymns.

This collection of Psalms and Hymns has been universally approved, by all persons who have examined it, and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book has been used, viz.—King's Chapel, (Rev. F. W. P. Greenwood); Hollis Street Society (Rev. J. Pierpont); Second Society (Rev. C. Robbins,) *Boston.*—East Cambridge, Cambridge Port, Roxbury, Milton, Brookline, Brighton, Weston, Lowell, Lexington, Newburyport, Scituate, Sandwich, Sherburne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Northboro,' *Mass.*—Walpole, Portsmouth, *N. H.*—Portland, Hallowell, Augusta, Castine, *Maine.*—Hartford, *Conn.*—Brattleborough, *Vt.*—Newport, *R. I.*—Savannah, *Geo.* Buffalo and Oswego *N. Y.*—Richmond *Va.*—and several other places in New England, and the Southern and Western States.

Societies wishing to supply themselves with this book, will be furnished with a copy for examination without charge—and will be supplied with the book on the most favorable terms, by the publisher. f 6

ANDREWS ON SLAVERY.

THIS day received by *JAMES MUNROE & Co.* Slavery and the Domestic Slave Trade in the United States, in a series of Letters, addressed to the executive committee of the American Union, by Prof. E. A. Andrews. feb 6

IN PRESS.

JAMES MUNROE & Co. have in Press and will shortly publish, Translations in Poetry and Prose from celebrated German authors, with Biographical and explanatory notes, by Hermann Bokum, instructor in Harvard University.

f6 134 Washington st.

THE Merchants and Traders Guide for 1836. Calculated for Boston and its vicinity, for sale by JAMES MUNROE & CO.
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SACRED MEMOIRS VOL. 2.

OR Family Instruction, containing a history of Moses the Jewish Lawgiver. For sale by James Munroe. Boston Bookstore, 134 Washington st. f6

SEDGWICK'S TALES AND SKETCHES.

JAMES MUNROE & Co., have just received a fresh supply, of Tales and Sketches by Miss Sedgwick Author of the Linwoods, Hope Leslie &c. &c.
Boston Bookstore. 134 Washington st. f6

LIBRARY OF CHRISTIAN KNOWLEDGE. VOL. I.

CONTAINING Essays on Happiness, Christian Piety, Prejudices against the Gospel, &c. by the late Rev. John McLaurin of Glasgow, with an Introduction containing some Notices of his Life and Character by the Rev. Herman Hooker, M. A.—For sale by JAMES MUNROE & Co. 134 Washington st. feb 6

NORTHFIELD ACADEMY OF USEFUL KNOWLEDGE.

The Public are respectfully informed that this Institution will be open for the reception of Boarding and Day scholars—the Spring Term to commence on Tuesday, the 8th day of March next under the direction of Mr Phineas Allen jr. as Principal, who has had several years experience in teaching, and who has lately purchased this commodious establishment with the intention of making it a permanent school, and of devoting himself wholly to the moral and intellectual improvement of his pupils. He has great satisfaction also in announcing to the Public that he has engaged Miss Caroline Gleason as an assistant teacher.

The year will be divided into four terms, consisting of eleven and one half weeks each; and commencing, generally, on the first Tuesdays of March, June, September, and December.

As irregularity in the time of admission prevents that classification which is absolutely necessary for the success of any teacher, it is desired that every pupil should be present the first day of the quarter; therefore, the full price for tuition will be changed for those who commence after the beginning of the quarter. School books, &c. will be furnished by the Preceptor on reasonable terms.

Terms—$4 per quarter for those in the English branches, $5 for Latin and Greek and $6 for French. Board $1.75 per week, including fuel, washing and lights. Applications to be made to the Principal, one week at least before the commencement of the quarter.

Northfield, Ms. Jan. 1836. j 30 5t

THE MORAL REFORMER and Teacher on the Human Constitution. The first volume of this work, containing 381 pages, being now completed, can be had for $1.25, neatly bound in cloth, and lettered. The permanency of the work is now beyond all doubt, and the publishers believe it may properly be ranked among the standard Periodicals of the country. No effort or expense is spared on their part, or that of the editor, Dr Alcott, to render it interesting and valuable. It has recently been highly approved of by George Combe, the English author of the valuable work entitled 'The Constitution of Man,' as well as by a large number of eminent men of this country. The first (January) number for this year, contains articles on the following subjects: The Science of Human Life; Sketch of Gen. Elliot; causes of Consumption; Wet Feet and Taking Cold; the Human Teeth; Thoughts on Factories; Sabbath Breaking; Theatre Going; Benevolent Societies of Boston; Graham's Lectures; Moral Reform Societies, Clubs, &c: Notices of new Publications. Price, $1 a year, only.

j 30 3t LIGHT & STEARNS, 1 Cornhill.

REPUBLICATION of the London, Edinburgh, Foreign and Westminster Quarterly Reviews.

The subscriber is engaged in publishing the American Edition of these celebrated periodicals. They are issued as soon after they are received from Europe as it is possible to re-print them. The style and manner of execution may be learned from the following notices.

'It is a matter of surprise how these works can be printed in so elegant a style, and on such fair paper, at so reasonable a price. This is no catchpenny concern. It places in our hands, for a moderate compensation, the four best Reviews in the world, full of valuable information and rich learning.—*Evening Gazette, Boston.*

'Mr Foster has avoided the great error of those who have attempted to cheapen editions of English publications. The type of this edition is large and clear, and the paper is good, so what is saved in subscription money is not lost in eye sight.'—*Richmond Compiler.*

'The typographical execution of the work is excellent, and offers a mass of profound speculation, and agreeable and instructive reading, at an uncommonly low price.—*Charleston Courier.*

'In point of typography and getting up Mr Foster's edition is not one whit inferior to the English, and in price they are greatly below them. Thus the four Reviews cost annually to the British reader, 4*l* 16*s* sterling, while we more fortunate residents on this side of the great Pond, can procure them for 2*l* 10*s* Halifax Currency.'—*Montreal Gaz.*

Terms—For one of them, $3 per annum, for two $5, for three $7, for all of them $8 per annum.

E. R. BROADERS,
jan 23 147 Washington st.

TRUSSES.

THE subscriber informs the public and individuals afflicted with Hernia or Rupture, that he continues the manufacture and application of Trusses of every description, and that he has taken a shop at No. 3, Scollay's Buildings, (up stairs) and near the N. E. Museum,—Opposite the estate formerly Gardner Greene's. Having, for eighteen years past, been engaged in the manufacture and making use of these instruments, and has applied several hundred to persons within two years, and has had an opportunity of seeing a great number of individuals afflicted with the most distressing cases of Rupture at the Hospital of the Charlestown Almshouse, of which his father has been the keeper for more than 22 years; and he is now confident he can give every individual relief, who may be disposed to call on him. He has separate apartments for the accommodation of different individuals calling at the same time, and has every facility for fitting these important articles.—A variety of Instruments for decrepid persons.—Ladies wishing for any of these Instruments, will be attended to by Mrs Foster, at any of their residences—or at her house. Trusses repaired at the shortest notice.

The undersigned's Trusses have been recommended to the public one year since, by Dr J. C. Warren, of Boston, and he is permitted to refer to Drs Walker, and Thompson, of Charlestown.

J. FREDERIC FOSTER.

d 26

REGISTER FOR 1836.

JAMES LORING, 132 Washington st., has just published the Massachusetts Register for 1836, containing the names of the new Legislature, new City Officers, Justices, Lawyers, Ministers, and Physicians throughout the State. Also, a complete list of the Post Masters, Militia Officers, Colleges; Education, Missionary, Bible, Tract, Sabbath School, Medical, Literary, Marine, Temperance, Charitable and Anti-Slavery Societies; Banks and Insurance Companies; National, Army and Navy Departments; names of Consuls, names and location of all the Banks in New England, Census of Boston for 1835, an account of the Commerce of Boston for 1835, particulars of the Great Fire in New York, &c. &c. &c.

Will be published, as above, in a few days, a valuable Musical Work, entitled, 'An Easy Guide to Vocal Music, chiefly with a view to Psalmody.—With an Historical Introduction. By John Turner, Esq. Teacher of Music in London.' j 30

PORTRAITS of The Twelve Apostles, executed with Ormsby's Pentographer.—For sale by *E. R. BROADERS,* 147 Washington st. j 30

LIBERAL PREACHER FOR NOV.

JUST published, at 147 Washington street. The Liberal Preacher for Nov. 1835, containing a Sermon by Rev. George Ripley, of Boston—"The Coincidence of Christianity with the Higher Nature of Man" j 23

ESSAY ON THE PROPHECIES

RELATING to the Messiah, by Andrew P. Peabody, is this day published by JAMES MUNROE & Co. 134 Washington st. j 9

SARTOR RESARTUS.

JAMES MUNROE & Co. have in press and will shortly publish Sartor Resartus, in three books, by Thomas Carlyle—in one vol. 12 mo.
Boston Bookstore, No. 134 Washington st. j9

THE YOUNG WIFE'S BOOK.

A Manual of Moral, Religious, and Domestic Duties. Just received and for sale by JAMES MUNROE & Co. Boston Bookstore, 134 Washington st. jan. 2

POETRY.

FOR THE REGISTER AND OBSERVER.

COMMUNION HYMN.

Matt. xxvi. 38, 39, 42.—Luke xxi. 41, 42, 44.

My soul, the scene review
Within yon garden's bound;—
Behold the Lord of all below*
Prostrate upon the ground;
Baptized in midnight's cold and palsying dews,
In agony of prayer, to Heaven for help he sues.

This cup, this cup of bitterness,
Oh Father, let it pass;
This agony, this agony,
My spirit sinks—alas!
Abba,—Eternal Father, pity thou thine own,
Send thy good spirit down to help thy fainting Son.

For whom, oh say, earth's children, say,
For whom was borne this grief?
For whom this mighty sacrifice,
This pain without relief?
For thy lost race, frail sinning man, was shed his blood;
For thy lost race, temptation's fiercest hour withstood!

Lord, who for us didst meet this scene
Of ignominious death,
Who, faint and weary, pale and worn,
Didst sink the cross beneath—
Thy followers, Man of griefs, with humbled souls renew
To thee their vows, and mourn their frequent sins anew.

Thou art in heaven,—we wander here,—
Oft lose the narrow way;
Thy counsels precious, gracious, kind,
Too oft we disobey:
Suppliants, we come again to thy safe fold;
Good Shepherd, nourish, guide, and guard us as of old!

X.

* Acts x. 36.

For the first Sunday in February, 1836.

FOR THE REGISTER AND OBSERVER.

A VISION.

A vision came upon me; and behold
The Earth was changed! This gross and massy world
Was but a thin transparency, that spread
Between the future and the past; 't was *seen*,
And yet *seen through*. Earth's face was then, as now,
Checkered with unread emblems, grave and gay;
And on the treacherous surface still there trod
The earth's gay citizens: but here and there
The gates stood wide that led men in, straight through.
Another world shone forth beyond,—a world
Of nobler fashion than the orb men trod.
My eye—not theirs—could penetrate the veil,
And view a scene which pencil cannot paint.

From out earth's crowds I singled one—a maid:
Beauty and youth were innocently stamped
Upon her uplift face, and holy thoughts
Beamed softly through her soulful countenance.
A grave—strange passage to that other world—
Received the maid, shut out from mortal eyes;
I saw her still: a *form* of light shamed off
The vulgar dross of earth, and angel choirs
Led the changed maid away, all clad in robes,
Which, who would paint, must pencil from the sun.
They led her where bright bands rushed to receive,
And, shrouding round with light her glowing face,
Went onward in a stream of day that fell,
I knew not whence, on all that vision-land.

T. P.

FOR THE REGISTER AND OBSERVER.

STRANGERS AND PILGRIMS.

'We are strangers and pilgrims on the earth.'—Hebrews xi. 13.

Strangers and pilgrims! our home is not here;
Our path must be onward, through hope and in fear.
Clouds rest upon it, and dark is the day,
But he who passed through it hath shown us the way.
On the strength of the spirit can fall no blight,—
It seeks for its home in glory and light.

Life's early sunshine rose with power,
Threw its brilliance and beauty on the fleeting hour.
We knew not of sorrow; gladness was ours;
Our step lightly passed o'er the opening flowers.
The storm came down to teach us, from birth
We are strangers and pilgrims—we dwell not on earth!

LUCIE.

BIOGRAPHICAL.

SIR JAMES MACKINTOSH.

The well condensed biographical sketch of this distinguished man of which we now present a part and shall copy the remainder next week, is taken from a review of the 'Memoirs of the Right Hon. Sir James Mackintosh, edited by his son Sir Robert James Mackintosh Esq,' in the [London] *Christian Teacher* for October last.

Autobiography is always to be preferred to memoirs compiled by either friends or enemies, and when written in a spirit of candor and sincerity, it reflects, as in a mirror, the failings and virtues of the subject of it. We, therefore, regret that so short a period of the Life of Sir James Mackintosh—scarcely extended to the close of his academical studies—has been sketched by his own pen, and that another hand was necessarily employed in the continuation of his Memoirs; but they may still be considered as written, in a great measure, by himself, since they consist chiefly of his own letters and journals, with only 'a slight connecting narrative' from the pen of the Editor, who has shown his good taste and judgment in saying no more than was absolutely necessary to unite these documents with the events of his father's life, and who is to be praised, rather than blamed, for 'the cold style of expression' which characterizes the supplementary matter. The son of Sir James Mackintosh is not to be censured, for not publicly offering up at the shrine of his father's virtues that ardent incense of affection, which, no doubt, daily arises from his heart: neither was it necessary to heap the flowers of adulation on a monument erected to departed worth, which patriotism has sufficiently consecrated and learning adorned.

The father of Mackintosh, Captain John Mackintosh, was separated from his family by professional duties, and the son was, therefore, left to the sole care of his mother, who loved him with extreme affection. At the age of ten he was sent to school, in the small town of Fortrose, where he continued five years, making, from the indulgence and inability of his masters, but small progress in learning, and contracting habits of desultory reading and irregular application, the pernicious influence of which he felt to the last moment of his life. In his fifteenth year he went to the College of Aberdeen, where, from some school-verses which he had, perhaps injudiciously, exhibited, he acquired the title of 'The Poet.' His most intimate companion at college was the afterwards-celebrated Robert Hall, in conjunction with whom he formed a debating society, the discussions of which afforded frequent opportunities for the exercise of his powers of extemporaneous address, and, amongst the books he read, the one which most delighted him, and most influenced his future studies, having inspired a 'passion for investigating the history of opinions,' was 'Warburton's Divine Legation.' At nineteen years of age he left Aberdeen, 'with little regular and exact knowledge, but with considerable activity of mind and boundless ambition,' and proceeded to Edinburgh, to begin his studies for the profession of physic, which he chose in submission to the wishes of his friends, his father's fortune being thought too small to render it prudent for him to yield to his predilection for the Scotch bar. Three months after his arrival at Edinburgh, he became a member of a society which met weekly for the discussion of medical questions, and before he could have distinguished,' to use his own language, 'bark from James's Powder, or a pleurisy from a dropsy, in the chamber of a sick patient,' he 'discussed, with the utmost fluency and confidence, the most difficult questions in the science of medicine!' He also shortly joined three other societies—the 'Speculative,' 'Royal Medical,' and 'Royal Physical,' to which he contributed speeches and essays, that exercised both his tongue and his pen. In the mean time his professional studies were neglected, and he became too much devoted to social amusements and pleasures. His love of knowledge, however, was never extinguished, and even at the convivial board his literary tastes were indulged, so that he 'happily contrived to imbibe instruction with his wine.' Having gone through the usual course of preparatory education, before leaving college, he became a candidate for a degree, and surprised his examiners by the lucid manner in which he investigated the different opinions of medical writers on a most intricate and doubtful subject—the origin of muscular motion. Having obtained his diploma, after a few weeks' delay in Edinburgh, he repaired, 'with a store of knowledge more varied and comprehensive, than methodically arranged or concentrated on professional objects,' to London, where he was soon drawn into the vortex of politics, then agitated by the revolt of the American colonies and the financial bankruptcy of France. His father died shortly after his removal from Edinburgh, (his mother had died some years before), and he succeeded to the paternal estate at Kellachie, burdened, however, with an annuity to the wife of a former proprietor—a serious consideration to a young physician in an expensive metropolis, who had already begun to feel 'the pressure of pecuniary difficulties:' yet, notwithstanding these, with all the thoughtlessness of youth, he privately married Miss Catharine Stuart, a young lady of a respectable Scotch family, but in circumstances no better than his own. This rash step offended the friends of both parties, but was not attended with the ruinous consequences that might have been expected: the lady's prudence having fortunately exercised a wholesome control on the too profuse disposition of her husband, and excited his too indolent nature to exertion. The exertion, however, was not of a professional kind—unless the work he advertised on insanity, shortly after that disease had attacked the King, may be regarded as such; but this work he did not finish. His whole soul was given to politics. He wrote a pamphlet on the Regency question, which pleased the Prince of Wales; and he took an active part in the election for Westminster, supporting the cause of Horne Tooke, in allusion to which a person giving an account of his conduct to an absent friend, writes—'Instead of attending to his business, my gentleman was parading the streets, with Horne Tooke's colors in his hat.' He did, indeed, leave London, to attempt a settlement as a physician elsewhere, but 'the promising opportunity' which offered itself, first at Salisbury, and then at Weymouth, was not seized: instead of soberly settling down to the practice of medicine, 'my gentleman' took his wife on a tour of pleasure into the Low Countries, from which, having 'uncommon facility' in the French language, and studied continental politics, during his residence at Brussels, he returned to London, and wrote political articles for the newspapers. His labors, however, were relieved by a summer progress to the Highlands; on his return from which he hired a small house in the village of Little Ealing, in Middlesex, to escape, it may be supposed, from the expenses of a London residence, and the contagious fever of politics. The latter, however, was too widely disseminated, and too congenial to his nature, to be avoided even in the country. Burke's 'Reflections on the French Revolution,' called forth from his rural retirement the '*Vindiciæ Gallicæ*,' and the fame of that work fixed him a politician for life. It procured him the honorary situation of secretary of the celebrated 'Association of the Friends of the People,' and the acquaintance of Mr Fox, as well as of all the most eminent Whigs of the day. On physic he now wholly turned his back, and she might well have apostrophized him in the language of the shepherdess to her departing swain—

'Longum, formose, vale, vale!'

if so tender an adieu had not been suppressed in jealousy of her sister and rival, the Law, to whom the faithless physician, now in his twenty-seventh year, openly professed the admiration he had long secretly entertained. He went through the usual preliminary studies—the long and tedious courtship for the favors of this latter mistress—with a submissive grace, and attended, *con amore*, debating societies, which are so useful in forming the habit of speaking extempore. In 1795, he was called to the bar by the Society of Lincoln's Inn, and took a house in Serle-street, attaching himself to the Home Circuit. His leisure hours were devoted to writing for the Monthly Review, in which an article on Burke's 'Thoughts on a Regicide Peace,' led to an introduction to that great statesman, who invited him to Beaconsfield, where he went on a visit for a few days; on his return from which he had the misfortune to lose his wife, leaving him a widower with three daughters. Shortly after this mournful event, which, in a letter to his friend Dr Parr, he describes as 'a calamity which the prosperities of the world cannot repair,' he added greatly to his reputation by a course of 'Lectures on the Law of Nature and Nations,' in the Hall of the Benchers of Lincoln's Inn, having previously published an 'Introductory Discourse,' which 'met with instant and brilliant success,' and drew around him a most illustrious and enlightened audience, consisting of 'lawyers, members of parliament, men of letters, and country gentlemen.' The tone of these Lectures and the Introductory Discourse being more moderate than that of the *Vindiciæ Gallicæ*, alienated from him, for a time, some of his old political friends, who, seeing him surrounded by the adversaries of their principles, did him the injustice to suppose that he had abandoned the cause of freedom, or was preparing to do so, in pursuit of court patronage and secular promotion.

He consoled himself for the alienation of political friends, and the loss of his first wife, by marrying, a year after her decease, a second, the daughter of John Allen, Esq. of Cresselly; thus repairing the calamity, 'which the prosperities of the world could not repair,' and supplying the wants of that domestic happiness, which he was formed to enjoy. The few years that immediately followed his second marriage—let not desponding widowers resign themselves to despair!—were, in his own words, 'perhaps the most agreeable of his life:' and well they might. He had a most charming companion in his wife, and enjoyed the most refined and intellectual society, which latter was increased by the establishment of a dinner-club, founded at a party at his own house, and happily called, in foresight of its future eminence, (the most distinguished men of the time being afterwards members of it) 'The King of Clubs.' He now, too, lived in the uniform and successful exercise of his profession, and so high was his reputation as a jurist, that he received an application through the Russian minister, from the Emperor Alexander, to take up his residence in Russia, to assist at a projected digest of the Ukases of that country into a code of law; but his domestic ties and professional engagements led him to decline the offer. He found leisure, however, for a tour to the Highlands of Scotland in 1801, where he disposed of his estate, and for a visit to Paris where he was introduced to Buonaparte, who, by an odd mistake had addressed to another the compliment intended for him, as 'the person who wrote the unanswerable answer to Burke.' On his return from Paris he was engaged some time in preparing to defend M. Peltier, an emigrant royalist, for libel on the First Consul of France: his defence was described by the Attorney-General as 'one of the most splendid displays of eloquence he ever had occasion to hear,' and by a still higher authority, the ornament of the English bar, '*nostræ eloquentiæ forensis facile princeps*;' it was designated 'a most powerful and wonderful speech—one of the most splendid monuments of genius, learning and eloquence.' After the display of such oratorical powers as justly entitled him to this high praise from so competent a judge as Erskine, and after having realised, during the last year of his professional practice, somewhat more than £1200, it was natural to suppose he would have gone on increasing his fame and his stores, by renewed efforts at the bar: but he had unfortunately turned his eyes to India, which seemed to present to him a prospect of future wealth, without much labor in the acquisition of it, and of its much desired accompaniment literary leisure. He therefore, in 1803, on the death of Sir William Syer, the Recorder of Bombay, obtained the vacant situation he had held, receiving on his appointment to it, the honor of Knighthood, and in the beginning of 1804 embarked with his family for India, where he continued discharging the duties of his office with strict integrity, but ever regretting the step that had separated him from the intelligence, the society, the literature and the politics of Europe, till 1811, when, with declining health, he left Bombay, on his return to England, which he reached in the April of 1812, and gladly rejoined his wife, and younger children, (who had been previously compelled to leave the unhealthy climate of the East,) in London. Scarcely was he arrived at home when an offer of a seat in Parliament was made him by Mr Perceval, minister of the day, which his political principles led him immediately to reject; and his integrity was rewarded by his subsequent election as member for the County of Nairn. He soon took a leading part in the debates of the House of Commons, but his eloquence was of too deliberative and temperate a kind for the stormy atmosphere of party and vituperative politics, though on favorable occasions, his speeches were of the highest order of excellence, and elicited unqualified applause. In the cause of humanity his voice, vibrating with the benevolent emotions of his heart, sometimes swelled in indignation or melted in pathos: and the martyred missionary, and the fettered slave, had no bolder, no more generous advocate.

MISCELLANEOUS.

DEATH OF MR JAMES HOGG, 'THE ETTRICK SHEPHERD.'

From the Dumfries Courier we learn that James Hogg, the Ettrick Shepherd, has paid the debt to nature. From his hale and robust appearance on his late visit to this metropolis, we should have expected that he had many years in store. James Hogg was unquestionably a man of great genius. As a poet he excelled in many departments. Many of his songs have become national; and in his 'Queen's Wake,' he exhibited a vigor and richness of fancy of which there are few examples in any language.

But Hogg's excellences were by no means confined to poetry. As a writer of tales in prose he is, in our opinion, without his equal in the English language. We allude more particularly to his 'Winter Evening Tales'—a wonderful storehouse of invention. In these he has portrayed the manners of the various classes of borderers with unrivalled fidelity. He throws such an air of reality round his inventions that we never for a moment doubt the reality of the occurrences described. He has, in this respect, all the merit of De Foe. In his 'Shepherd's Calendar,' too, he had described many of the adventures and incidents of his own life in a most interesting manner. The shepherds of the south of Scotland are a peculiarly intelligent class of men; and they are faithfully portrayed in the pages of Hogg.

There is little resemblance between Hogg and Burns. The latter was a man of strong passions, and great energy of character. He would in any walk of life have excelled. In the highest society he could be the highest, and in low society he could be the lowest. Had he been at the Bar, he would have distinguished himself as a first-rate advocate. He was a poet, rather because he was misplaced in society—in his own language, 'unfitted with an aim,'—rather because he was shut out from more ambitious careers of intellectual display, than from any peculiar attraction to the Muse. Hogg, on the other hand, was a man of great simplicity of character, and it is difficult to conceive a part better fitted for him than that which he filled. He was a faithful observer of nature and character, and like Walter Scott, whatever he observed he knew how to turn to account. Without the energy or intense pathos of Burns, he possessed more of fancy and imagination. If he does not agitate like Burns, his tales and his songs are often very affecting; and a vein of sly humor runs through his productions.

Hogg was a kind-hearted man, greatly beloved by all who knew him. He bore no malice to any human being; and if he ever gave offence, by writing or saying what might hurt the feelings of others, this was ascribable to his simplicity and not to ill-nature. He was ever ready to do acts of friendship, and latterly, from the unfortunate circumstances of several of his connections, there were but too many claims on his benevolence.

He has left a widow and several children. We understand but slenderly provided for.

SINGULAR PRESERVATION OF LIFE.

Something over three weeks since, a little girl of about five years of age, while gathering nuts of various kinds, with some other children, in the forest contiguous to a prairie, in the south part of this county, became separated from its companions, and remained in the forest, or on the prairie for the space of twelve days. The inhabitants of the adjoining towns, to the number of several hundreds, turned out for the purpose of finding the little unfortunate truant, but after several days of faithful search gave the child up as forever lost, as it was not deemed possible that it could escape either one of the several dangers to which it was exposed. To give the reader an idea of these dangers, we will merely state that the day the child was lost, the prairies were on fire, and were filling the whole country with smoke and flame, which rendered it more than probable, that the object of their search must have perished in this general conflagration of vegetation. In the event of an escape from the fire, however, it was in no less danger from perishing with the cold, by being exposed to the inclemency of the weather at this season of the year. Considerations of this kind after four or five days search, induced the inhabitants to give up all hope of finding the little wanderer, and they returned to their homes, conscious of having done all their duty required of them towards restoring the child to the fond embrace of its parents. The surprise of the inhabitants can better be imagined than described, on witnessing the little pedestrian emerge from the forest, seven or eight days after they had abandoned the search as unnecessary and fruitless, accompanied by the faithful house-dog of its parents, which had accompanied it in all its wanderings. The child was as might be expected, much emaciated from its extreme suffering from hunger and cold, and had its hair burned off its head by the burning prairie. The faithful dog, however, suffered most severely from the fire, as is supposed in endeavoring to preserve the child from being consumed. Suffice it to say, the child is fast recovering, and the parents' hearts have been made to rejoice over the restored child of their affections.—*Miami of the Lakes.*

MOUNT VERNON READER,

Just published by JOHN ALLEN & Co. Corner of Washington and School Streets, Boston, and for sale by the booksellers generally.

From the Hon. W. B. Calhoun to the Rev. Jacob Abbott.

SPRINGFIELD, June 13, 1835.

DEAR SIR—I have been very much gratified by an examination of the Mount Vernon Reader, which you have been so kind as to send me. The leading object of it is of the highest importance; for I have long thought that the heart has been most strangely overlooked in the business of Education. Aside from its moral influence, another valuable purpose is answered. The lessons are distinguished by plain, simple, English language, adapted to the capacity of those for whose use the book is intended.

This requisite, it seems to me, has been greatly disregarded in most of the reading books—more particularly, I think, in those for the highest classes. I know of no reason why such books should be studded over with the most brilliant and striking passages in the language. It is a rare thing to find in them specimens of such writings as Addison's; yet all must agree that the pure and the simple is the English which boys ought to be taught. I look forward to your third book for an exemplification of the true principle, as I deem it, in reading lessons. Your book needs no extraneous recommendations; it must readily find its way into all schools where sound principles are cherished. God speed you in your enlightened enterprize.

With great respect, your obedient and obliged,
W. B. CALHOUN.

Among all the publications of the Messrs. Abbott, we have examined none that seemed better adapted to fulfil the design of the authors, than the Mount Vernon Reader, lately published by Messrs. John Allen & Co. It is intended as one of a series of reading books for schools; not to furnish interesting narrative, or correct grammar, or beautiful language alone, but to diffuse such sentiments as shall have a direct and salutary bearing upon the hearts of the young. The chapters are short, and each delineates some new feature of the human character; some trait worthy of praise and imitation, or some development of the bad passions, whose power and influence must be entirely subdued. We seldom are interested in a mere reading book further than to glance at its chapter of contents; but in this instance, we confess, we have been beguiled into the perusal of many of its well drawn sketches, which must certainly win the favor of parents and instructors, as well as of pupils.—*Am. Traveller.* n 28

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B. ABBOTT, L. L. D.,
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